

# The Baptist Record

SOUTHERN BAPTIST HISTORICAL  
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Historical Commission, SBC  
Nashville, Tennessee

## Teen suicide rate climbing, even in the church

By Susan Todd

SAN ANTONIO, Texas (BP) — Suicide is not an issue to be faced only by teen-agers outside church circles, a speaker told a group of girls at the Southern Baptist National Acteens Convention here in July.

"The fact is, there are just as many kids in the church committing suicide as outside the church," said Jerry Pounds, assistant professor of religious education at New Orleans Seminary. "Ninety percent of the kids in church and outside church have thought about suicide."

Girls attending the convention sponsored by the Southern Baptist Woman's Missionary Union were told suicide is the second leading cause of teen fatalities. Only death due to car accidents ranks higher. But the rate of suicide is growing, Pounds said.

"In 1984, 5,000 to 6,000 teen-agers took their own lives," Pounds said.

"Probably in 1989, we'll have 6,000 to 7,000 who, without a doubt, will take their own lives." The figures don't even reflect deaths due to causes that cannot be directly labeled suicide, such as car accidents that are intentional, he added.

The increase in female suicides and the methods by which they take their lives will be significant factors to watch in the next few years, Pounds said, predicting girls will surpass boys in successful suicide attempts, even though girls already attempt suicide more often than boys.

"You girls are trying to kill yourselves more than boys are," he said.

He also listed noticeable changes in the methods by which girls take their own lives. Today the three leading methods are firearms, overdose, and hanging, he said: "Five years ago, . . . you would not have seen this. Girls were not as drastic then."

But suicide is not the root of the problem, he said. "Suicide is a manifestation of a deeper problem."

The pressure to succeed, poor self-esteem, loneliness, depression, family problems and hopelessness are just a few of the reasons why teen-agers commit suicide, Pounds noted.

"Suicide is a learned behavior," he said to dispell the myth that if a person's parent or grandparent committed suicide, that person will also.

Pounds listed other myths concerning suicide:

— A person who threatens suicide won't really follow through. Pounds pleaded with the girls to take seriously suicide threats.

— Everyone who commits suicide is insane. Only 3 percent to 15 percent can be considered insane, he said.

— Talking about suicide might prompt a person to act. "It has been proven that when you talk about suicide, it helps reduce the possibility of a person going through with it," he said.

— "No one I know is the type to commit suicide."

Suicide happens without any warning.

Warning signs will help anyone detect a potential suicide victim, Pounds said. Listing more than 20, he said people should remember that no one sign proves someone to be suicidal. Several must occur at the same time in order to point to thoughts of suicide.

"If you ask me if rock music leads to suicide, I've got to honestly say no," he said. "Rock music does not lead to suicide. But coupled with others, rock music does."

Pounds told the girls the most important thing they can do for friends who might be considering suicide is be direct.

"Ask them, 'Are you considering killing yourself?'"

But beyond that, show them care, reassure them and get help for them, he said.

Susan Todd writes for WMU, SBC.



Thousands of individual penlights in the entire convention center arena to help show what "harmony" can do. Harmony

was the theme of the Acteens convention. (Photo by Tim Nicholas)

## Acteens make pledge to 'light' world for Christ

By Marv Knox & Ken Camp

SAN ANTONIO, Texas (BP) — Teen-age girls from across the country — including more than 1,000 from Mississippi — have committed themselves to hold up the light of Christ in a world filled with darkness.

More than 850 girls responded to the challenge during the National Acteens Convention here, July 12-15. The conference — which attracted 13,600 teens — was conducted by the Southern Baptist Woman's Missionary Union, which sponsors Acteens, a missions organization for girls in grades 7-12.

"You and I are the light of Christ. We have his flame in us," Esther Burroughs, national evangelism consultant for women for the Southern Baptist Home Mission Board, told the girls. "But if we have so much light, how come the world is so dark?"

Burroughs challenged the Acteens to "hold the light" for people stumbling in the darkness: "I want you to do only what Jesus has asked you to do. Carry the light of Christ. Be the light, dispelling the darkness in harmony with God."

The darkness of the world was displayed in a processional of "missing threads" — a parade of 38 black flags representing nations closed or hostile to Christian missionaries.

And to illustrate the effectiveness of a single light shining in harmony with other single lights, the house lights in the arena were dimmed as Acteens turned on pocket flashlights they had received earlier in the evening.

The 850-plus girls who accepted Burroughs' challenge either announced faith in Christ, recommitted faith in him, stated intention to become missionaries, or expressed other personal spiritual concerns, said Jan Turrentine, editor of Accent, the WMU magazine for Acteens. Information on each decision will be sent to each girl's pastor.

The commitment service highlighted four days of events that

centered on the convention theme, "In Harmony."

The various components of the convention illustrated the harmony theme:

— "Compositions," a series of Bible studies written by Rosalie Beck, associate professor of religion at Baylor University in Waco, Texas, and presented by 17 leaders. Cindy Pelphrey of Columbus wrote all the supporting materials for the Bible studies. The studies urged the girls to discover harmony in their lives.

A key to forming a proper relationship with God, Beck said: "We are made in God's image. The female is not secondary. Being woman is not accidental but deliberate. God looked at his creation and said, 'Very good.'"

Beck said the "image of God" does not refer to a physical likeness but to the moral, religious, rational, and emotional image of the creator. The image of God in humanity includes the capability to choose right or wrong, to give loyalty and love to others and to be responsible for decisions and actions, she said.

"He made us to do his will," she added. "We are not accidents but are deliberate, purposeful, and loved creations, unique in our personhood and abilities. We reflect God to the world as his images."

— "Collages," general sessions built around theme interpretations, missionary testimonies, music, and other presentations.

"Sometimes it's not fun being a missionary: when people are hurting and I can't make it go away, when they ask tough questions and I don't have any answers, when there's not enough time or money or people or energy to meet all the needs we see every day," said D.P. Smith, a Mississippian and a Southern Baptist missionary to the Ivory Coast.

"Those aren't my favorite times. But you know, sometimes the hard times are when I learn some very important lessons. God brings the har-

mony into my life. He's the source. He is the harmony."

Mildred McWhorter, a missionary in inner-city Houston, continued the theme, telling how God had enabled her to minister to people like Rachel, an Hispanic teen-ager who became a Christian after reading a Bible McWhorter had left for her family years before, and Debbie, a 16-year-old mother who came seeking a home for her 8-pound baby daughter.

"Acteens, the world can't do without love and get along very well," McWhorter advised.

— "Synthesizer," an exhibit extravaganza featuring 41 booths that highlighted world, national, and local missions.

The exhibit area featured booths in which the girls could talk to missionaries, learn about specific mission work, tour a mobile disaster-relief kitchen, play educational games related to missions and hear the Bible verse John 3:16 in more than a dozen languages.

Synthesizer also featured an area where the girls could leave canned goods for the San Antonio Food Bank. Before the week was out, the girls had provided more than five tons of food for the bank, which feeds more than 150,000 people per month.

— "Kaleidoscope," an international festival that featured food and entertainment in San Antonio's downtown riverside park, La Villita.

— Youth issues conferences, which forced the girls to confront such burdens of America's youth as suicide, sexuality, peer pressure, drugs, abuse, and the occult.

In a closing ceremony, Acteens Consultant Marti Solomon acknowledged the girls had a good week but urged them to carry their faith and the harmony it brings to their lives back to their homes.

Also contributing to this story were Karen Benson, Janet Cramer, Tim Nicholas, Keith Randall, Susan Todd, and Frank Wm. White.



# Editorials . . . by Don McGregor

## Mississippi connections

Two incidents lately that indicate the depth of the problems engulfing Southern Baptists have revolved around people with Mississippi connections. One, of course, was the mix-up on the Mississippi nominee by the Southern Baptist committee on nominations for the Home Mission Board. The other is the failure of the Foreign Mission Board to approve for appointment a young couple from Northwest Church in Ardmore, Okla. Bill Johnson, pastor of the church, is a native of Mississippi. He feels very keenly the failure to be appointed on the part of the young couple.

The full elected Foreign Mission Board did not have the opportunity of voting on this issue. The application for appointment, though okayed all the way by the Foreign Mission Board staff, was turned down by a subcommittee by a vote of 9 to 4.

Johnson has asked for a hearing before the board in the hope of restoring the possibility of appointment for the couple, Mr. and Mrs. Greg Pennington.

Northwest Church has had fellowship withdrawn by the local association, Enon Association; but it is still in cooperation with the state convention and the Southern Baptist Convention. The reason for the withdrawing of fellowship on the part of the association is that Mrs. Penn-

ington is ordained. She is on the church staff. Johnson feels that the ordination is the reason that the Penningtons were not okayed for appointment by the board. Spokesmen for the board say that is not the case. They cite a letter from the association opposing the appointment. The letter cited "disunity" evidently, for that was the term used by Paul Sanders of Arkansas, chairman of the subcommittee, in a letter he circulated to members of the Foreign Mission Board regarding the issue. There was no mention made in reports received by the Baptist Record as to whether or not there had been an investigation into the disunity charge.

Sanders' letter said that while the ordination of women is an issue among Southern Baptists, it was not the primary concern of the subcommittee.

If that is the case, one is only left to wonder why it is that the appointment was turned down. If the subcommittee did not base its decision on scripture as it is interpreted by at least the nine who voted against the appointment, then it is a clear case of an association injecting its viewpoint into a matter that is between a church, its members, and the Foreign Mission Board.

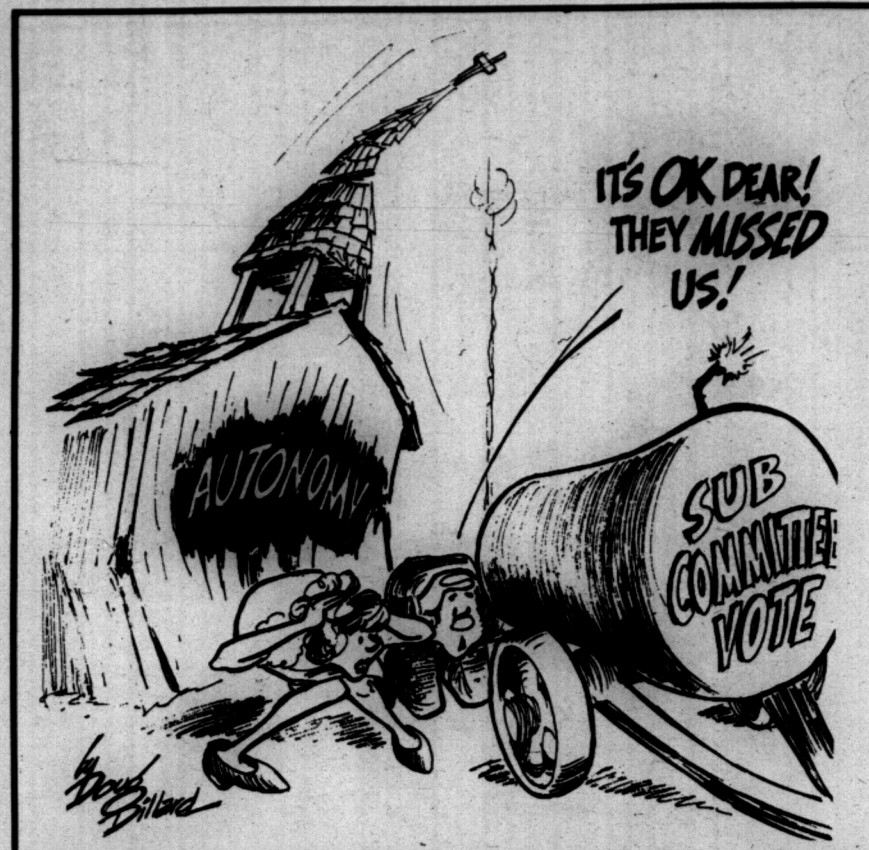
No matter how one feels about the ordination of women, that was

declared as not the issue. And, indeed, there are ordained women already serving in foreign missions. For the association to take such a role in the issue flies in the face of local church autonomy. That is saying that a church and its members must be in the good graces of the powers of the local association in order to be considered as acceptable Southern Baptists.

We see it happening among Baptists now, and it happened before 1979. It is more organized now than before, and fewer people are involved in determining who is acceptable.

It would be extremely difficult to undo what has been done; but it seems that the association owes the church, the Penningtons, and the Foreign Mission Board an apology; and everyone should try to forget what has happened and start over. The Penningtons still might not be appointed, but at least the association shouldn't be involved.

By the way, Johnson points out in his letter to the Foreign Mission Board that a part of the reason that fellowship with the church was withdrawn on the part of the association is that the church accepts members from outside of Baptist circles on scriptural baptism. He notes that Bellevue Church, Memphis, where Adrian Rogers is pastor, and



Emmanuel Church, Enid, Okla., where Gary Smith is pastor, both do likewise. Smith is a Foreign Mission Board trustee.

Recently the Foreign Mission Board passed a resolution affirming the autonomy of the local church. That resolution was adopted in the light of the controversy that evolved when Criswell College of First Church, Dallas, sought to buy a seminary in Brussels, Belgium. Paige Patterson, associate pastor of First Church, Dallas, and president of Criswell Col-

lege, is on the Foreign Mission Board. His nomination to the board was made possible after the SBC committee on nominations changed its first nominee, Joel Gregory, from the Foreign Mission Board to the Home Mission Board. Then that meant someone else who had been a Home Mission Board nominee had to be bumped. Gregory, however, refused to be considered; and the other person was elected.

The committee on nominations is writing quite a history.

## Guest opinion . . .

### Who called you?

By Michael O'Brien

The past 10 years of Southern Baptist living have been, at best, confusing. Who is right? Which team should I be on? Should I be on any "team?"

I made my decision early and lined up with the conservative movement. My voting record and outspokenness in the State Convention has labelled me as one of those ultra-fundamentalists, whatever that is. At any rate, I attended all the meetings and was even named to a position of semi-leadership. Lately, something has bothered me. I'm being labelled again, stigmatized.

However, it is not those "left-winged, liberal, moderates" who are putting me down. It is my conservative brothers in the higher positions of leadership in the convention and in the conservative movement. In a recent article in the Southern Baptist Advocate, James L. (Larry) Holly said, "The spiritual union of Christ and His church, which is illustrated by the spiritual and sexual union between a man and a woman, require that only men and their wives, who have kept this covenant inviolate, be commissioned by the church for leadership before a skeptical and cynical world."

This was Dr. Holly's response to the Alliance, which was responding to Larry Lewis in regards to divorced men serving on the mission field. Dr. Holly contends that a divorced man

can do many good things: teach, evangelize, witness, and denominational work. He just is not fit to pastor a church. It seems to me that two things are overlooked in this response.

1. The call of God. The question comes to mind about this matter of a "God-called" ministry. Most (I would hope, all) preachers are preaching out of obedience to the call of God on their lives. I suppose that it is possible that some have misunderstood the call. However, is this the case in every case? Most men, myself included, have experienced hurt and wonderment that Christian brothers would doubt our calling. I suppose that they would say, "You misunderstood." If so, then I misunderstood my salvation as well, as the same God who saved me called me and with the same degree of conviction and power.

2. Then there is this matter of God's unconditional forgiveness. God does not say, "I forgive you, but . . ." God says, "I forgive you, period." No strings, no conditions, simply, I forgive you. "Purge me with hyssop, and I shall be clean, wash me, and I shall be whiter than snow." (Ps. 51:7) ". . . though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool." (Isa. 1:18) The Bible is full of the verses declaring God's com-

plete, unconditional forgiveness. There is the verse of God placing our sin behind His back out of His sight and as far as the east is from the west. When God washed me and removed ALL my sins, He did not leave one thing behind. It is as if the sins (divorce included) does not exist.

Let's consider the verse that is in question, I Tim. 3:1-7 and Titus 1:5-9. The second verse contains the condition "husband of one wife." I know of NO ONE in the state who has more than one wife, or he would be in jail. Some would argue that this passage means "married only once." The passage does not say that, however, as the normal word for marriage, (gameo) is not used here. Putting that aside, let's consider some of the other things that also disqualify a man for the office of bishop. If he is not "blameless, vigilant, sober, well behaved, (that ought to get a few), hospitable, and a good teacher, he's out. (V. 2) There is more. If he "takes a drink, is a striker, is greedy, is not patient, is a brawler or covets," he is not qualified. Verses four, five, and six continue on; but I think my point is made. Why are not volumes of books written on these other qualifications? They are found in the same passage, and God makes no distinctions. If having been married once before (even before salvation) disqualifies one

## Horizon to horizon

It is my habit as often as possible to take a walk of some length in the evening. I try to get in at least six days of this. Often it is more like five days, but I do it religiously.

One day recently, as I rounded a corner, I saw a rainbow. It was a beautiful sight and was complete from horizon to horizon. It was vivid in its colors. It dawned on me as I tried to look at it for as long as possible without stopping to do so that I had not seen very many rainbows in my lifetime. They are not uncommon, but one can go years without seeing one. And this one was remarkable.

Five minutes later I was back to the same spot, but it was beginning to

fade. I realized that I had been privileged to see a very special sight for a brief moment.

I was thankful that the Lord had placed the rainbow there and had positioned me in such a way as to see it in all of its glory.

Every color that there is was represented in that perfect arch that went from earth soaring into the sky and back to earth again.

What a sight it was!

It was misting rain just a bit, and I almost decided not to go. I would never have known what I missed, but I really would have missed something magnificent.

from the office of a bishop, so does the inability of ruling your own house well. We have beat this dead horse of divorce enough. Can those who view their own sin as less condemning than other guys start looking within? A man must be obedient to God. For me now to say to God I refuse to pastor because one man or another holds a particular view of a verse of scripture, would put me into the category of Moses when he said to God, "Go get Aaron."

I spoke with Dr. Holly about his article in the Advocate and have since corresponded with him on the subject. His feelings are strong, and I know he feels in his heart that he is right. As a word of testimony, let me share what happened after our phone conversation. I went to the house, and thought I would wash my truck to get my mind off of things. As I did, I began to hum an old, special hymn,

Unthinking, I began to sing out loud; and as I did, these words came forth: "My sin, O the bliss, of this glorious thought; my sin, not in part, but the whole is nailed to the cross and I bare it no more. It is well, it is well, with my soul." When I realized that God was giving me the assurance of my calling, I shouted out loud, "Thank you, Jesus."

I am writing this to be perfectly candid about my situation and hope to be an encouragement to others who have been through the tragic sin of divorce and have been made to feel that they are somehow unqualified to preach. Answer one question, my dear brother. Did God call you? If you answer yes, all the conservatives, moderates, liberals, and the rest should not stop your lips.

Michael O'Brien is pastor of First Church, Lexington.

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# Former missionary will head WMU

By Karen Benson

BIRMINGHAM, Ala. (BP) — Dellanna West O'Brien, a former foreign missionary who is president of International Family and Children's Educational Services in Richmond, Va., has been elected national executive director of the Southern Baptist Woman's Missionary Union.

She was elected unanimously by the national WMU executive board during a called meeting July 22 in Albuquerque, N.M. The national WMU staff was notified of the election July 22 and 23.

O'Brien, 56, and her husband, Bill, executive vice president of the Southern Baptist Foreign Mission Board, will move to Birmingham, Ala., where she will begin work Sept. 1. FMB President R. Keith Parks has asked Bill O'Brien to continue in his present role until the end of the year.

Dellanna O'Brien will succeed Carolyn Weatherford, who will retire Sept. 1 after 15 years in the post to marry Southern Baptist pastor Joe Crumpler Sr. of Cincinnati.

No one on the search committee "came with any preconceived notions," search committee chairman Christine Gregory said. "It was just miraculous. I believe with all my heart that God was in this." Gregory is a former national WMU president.

"Dellanna O'Brien has a lot of vision to get us ready to go on to the 21st century," said Marjorie J. McCullough, national WMU president. "She has the personal image of what a WMU leader needs to be in the 1990s. We are excited about her coming and look forward to working closely with her."

O'Brien's qualifications fit well with the profile the search committee had drawn up, McCullough said. Among them, she cited:

— She grew up in missions organizations in her local church.

— She is committed to missions and has been a foreign missionary.

O'Brien and her husband served in Indonesia from 1962 to 1971. "The fact that she has been a missionary was very important to this committee," Gregory said.

— She has been involved in starting churches in the United States since returning from the mission field in 1971.

— Her educational background has equipped her for a leadership role in missions education.

O'Brien has a bachelor of science degree from Hardin-Simmons University in Abilene, Texas, a master of education degree in elementary education from Texas Christian University in Fort Worth and a doctor of education degree in educational leadership from Virginia Polytechnic Institute and State University in Blacksburg.

Her professional career has included educational service in Texas and Virginia as an elementary school classroom teacher and as educational diagnostician and specialist with learning-disabled students. She also has been a teacher and reading specialist, then assistant head, then head of the Lower School at The Collegiate Schools in Richmond.

She also is a member of the Henrico (Va.) County School Board, which has 30,000 pupils in 50 schools.

— She is a businesswoman who owns her own educational testing company.

International Family and Children's Educational Services is a non-profit organization providing academic evaluation and advisory services for children of American families living overseas.

These students include children of American missionaries and others involved in business, the military or government. She has done testing in Brazil, Argentina, the Dominican Republic, Peru, and Ecuador.

She also has been committee chairman of the children's education committee for missionary orientation for the Foreign Mission Board and chairman of the committee that designed the children's orientation program and facility for the FMB Missionary Learning Center.

"She has personal appeal to today's

businesswoman, as well as to a mother who is rearing children," McCullough said.

Agreed Gregory: "She is in today's world. She has business acumen — and we are especially mindful of that with so many women working today. We knew whoever we selected would be running a multimillion-dollar business."

"She will be directing a large corporation. We knew we needed someone with strong administrative skills and someone who knows how to plan for the future."

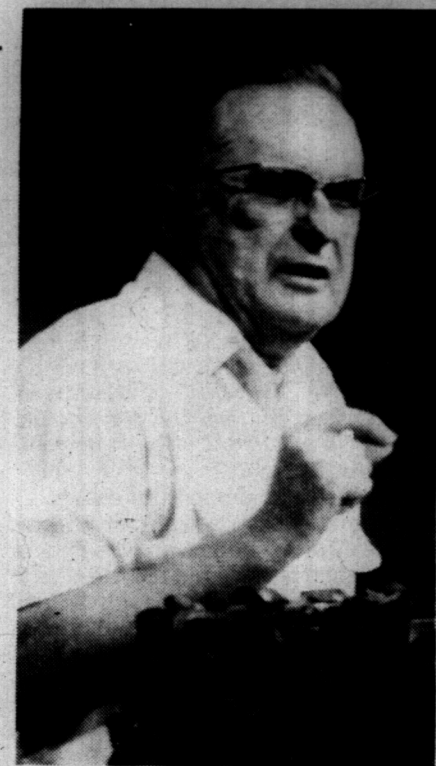
— She is committed to the auxiliary status of WMU within the Southern Baptist Convention.

— She has not been involved in the denominational controversy that has plagued the SBC for a decade.

"We wanted someone who was not involved in the denominational conflict in any sort of way," Gregory said.

"We didn't want her to come in with a strike against her from either side of the controversy, but rather someone who could come at it from a new vantage point and be judged for

(Continued on page 10)



Grady Cothen, retired president of the Baptist Sunday School Board, was the keynote speaker for the recent Church Training (Discipleship Training) Conference at Gulfshore Baptist Assembly. More than 200 Church Training leaders from across the state attended the three-day conference which had as its theme, "Basic Training in Discipleship."

The Second Front Page

## The Baptist Record

JOURNAL OF THE MISSISSIPPI BAPTIST CONVENTION

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# Nomination dispute continues

By Tim Nicholas

A dispute over the nomination of a Mississippian to serve on the Home Mission Board continues.

A Mississippi member of the committee on nominations has asked the SBC Executive Committee to remove Gulf Coast Pastor Greg Martin who was elected at the Las Vegas convention. Also, the committee chairman, Joe Reynolds, has responded that Martin was properly nominated and elected.

The two Mississippians who served on the 1989 SBC committee on nominations claimed after the convention that their nominee was supplanted by the sub-committee just before the convention meeting in Las Vegas in June.

The Baptist Record reported these

events in its June 22 issue after speaking with most of the participants. Reynolds never returned numerous phone calls, he said, "because it's not that important," he told the Record when he answered the phone at his home in Houston Friday.

One of those Mississippians, Gene Simmons, a Jackson attorney and member of First Church, there, has written a letter to all members of the SBC Executive Committee outlining what he believes to be an "unfortunate situation," as he says in the letter which he made available to the Baptist Record. In the eight-page letter, he outlines the events which led to the election of Martin, pastor of Commission Road Baptist Church, Long Beach, to the Home Mission Board.

Simmons wrote that Martin was elected "under circumstances that were in violation of clearly established policies relating to our nominating process."

He noted that he was making no allegations against Martin, but that "his election is encumbered by unanswered questions and suspicions which reflect badly on the general integrity of our Convention's procedures and actions." Simmons wrote that he and Dean Register, pastor of First Church, Gulfport, placed in nomination the name of Tommy Vinson, pastor of Crossgates Church, Brandon, on the evening of March 16, during the committee on nominations meeting in Nashville.

"The next morning, toward the

close of our meeting," wrote Simmons, "the Chairman, Joe Reynolds, announced that a problem had developed regarding the composition of the Home Mission Board. He further stated that the problem stemmed from the fact that Mississippi had nominated a clergyman, when a layman was needed to maintain the required balance between clergy and laity. I reluctantly announced that we would withdraw Mr. Vinson's nomination in order that the necessary ratio could be maintained. We were asked by the chairman to submit a lay nominee as soon as possible. Gratitude was expressed for our spirit of cooperation."

In the phone interview Friday, Joe (Continued on page 4)

# Annuity offers presidency to Powell

By Thomas E. Miller Jr.

NEW ORLEANS (BP) — Texas pastor Paul W. Powell has asked for more time to consider an offer to become the president and chief executive officer of the Southern Baptist Annuity Board.

Powell would succeed Darold H. Morgan, who has asked to retire March 1, 1990, after 18 years in the position.

Powell, who has been pastor of Green Acres Baptist Church in Tyler, Texas, for 17 years, agreed to reconsider an earlier decision to decline nomination after trustees voted unanimously July 25 to ask him to accept.

An Annuity Board trustee for five years, Powell was the choice of a seven-member search committee chaired by George H. Balentine Jr., a South Carolina industrialist.

The committee had considered 41 people to head the \$2.6 billion pension and insurance agency before settling on Powell, Balentine said, adding, "We were so convinced that he is the one God wants for this position that

we told Paul we wanted to nominate him in spite of his answer of 'no.'"

Powell agreed, after a late-night committee meeting July 24 to allow the nomination. Affirming his belief in God's leadership, Powell said he would allow the process to run its course and search the results carefully for God's will.

"I've never been anything but a pastor, and never aspired to be anything but a pastor," he told his fellow trustees. "But I try to do what God leads me to do."

Powell was asked to leave the trustee meeting after the committee report while other trustees discussed the process.

After each member of the search committee had spoken about his personal reasons for nominating Powell, Powell was brought back to the meeting and answered questions from board members.

In the discussion with the trustees, Powell gave personal testimony and family history. He discussed the Annuity Board philosophy of being a

"manager of managers" and told the trustees he favored the concept.

Powell noted that he helped, as a member of the board's administrative policy committee, to create the current organizational policies and structure. "I would not consider being president without that kind of arrangement," he said.

Trustees questioned Powell about his opinion of the board's position and role in the current Southern Baptist theological/political controversy.

"Anybody, unless he is mindless or spineless, has a position, but this board is above politics. It must serve all the people. I pledge that for myself, and I expect it from each of you. We will take care of our people no matter who they are," Powell said.

Powell affirmed the Southern Baptist way of doing "cooperative missions" and said, "The Cooperative Program (convention unified budget) lets the smallest church be a part of the biggest mission."

Green Acres Baptist Church, with 7,000 members, is a leader in Texas

Baptist Bible study, evangelism and missions. About 2,500 gather each week for Sunday School. In addition to baptizing 175-200 people per year and contributing 10 percent of its budget to the Cooperative Program, the church sponsors eight local missions — two Hispanic, one Black, one Korean and four Anglo. The church's 1989 budget is \$2.5 million. Sunday School attendance in the missions totals 500 people per week.

Following questions, Powell left the room and the trustees elected him unanimously. No time limit was set for Powell to reply, but long-scheduled vacation plans indicate a decision probably will not be made until some time in August.

Acknowledging the difficulty of deciding to leave a happy and growing pastorate, Powell said: "I'll share openly with my people. They are a mature, praying people who want me to do what God wants."

In other business, upon staff recommendation, trustees voted the perma- (Continued on page 5)



# Criswell denies plagiarism charge

By Ed Briggs

RICHMOND, Va. (BP) — A Dallas author alleges W.A. Criswell, patriarch of conservatism in the Southern Baptist Convention, plagiarized material in his popular book, "Why I Preach That The Bible Is Literally True."

Criswell has denied the charge.

Gordon James, a member of Park Cities Church, Dallas, and a writer of theological books cited 15 examples of what he says are plagiarism, defined as "literary theft," or to "steal or pass off as one's own the ideas or words of another." James made his research available to the Richmond (Va.) Times-Dispatch, which published a front page article on the matter July 11.

James, who has written a book critical of Criswell's theology and the "Criswell Study Bible," claimed Criswell's "Why I Preach That The Bible Is Literally True," contains sections from Reuben Archer Torrey's "Difficulties and Alleged Errors and Contradictions in the Bible," published in 1907 by Fleming H. Revell Co.

The book was reprinted in paperback by Moody Press, the publishing arm of Moody Bible Institute in Chicago where Torrey, a Congregationalist evangelist, taught until his death in 1928. Torrey was a leading opponent of biblical liberalism, the view that Southern Baptist conservatives are fighting today.

James sent a list of examples, cited line by line and page by page, to Criswell's publisher, Broadman Press, a division of the Baptist Sunday School Board in Nashville, and asked that the book be withdrawn from distribution.

Dessel Aderholt, director of the Broadman division, wrote to James that if the book, first published in 1969, goes into another edition, "we would want to consult with the author and explore the possibility of making some editorial changes."

Broadman said it will not remove the book from distribution before the supply of fewer than 1,000 runs out.

The original hardcover edition of 43,000 copies sold out in 1983. Since

then, more than 28,000 paperbacks of the book have been sold.

Criswell, 79, who said he has written about 50 books, is a former president of the 14.8 million-member SBC and a leader in the conservative faction. He said the book was written in longhand, something he rarely does, in 1969 when he was president of the convention.

The pastor of the 21,000 member congregation — the largest affiliated with the SBC — said, "I'm not conscious of lifting any thing out of anybody's volumes, published or anything else, unless I said 'so-and-so said so-and-so.'"

Aderholt, in his letter to James, said that while Criswell does not cite each reference to Torrey's book, he does refer to the scholar.

He added there is one other warning to the reader that the words of the book are not solely Criswell's.

"We find it significant that in his foreword, Dr. Criswell writes, 'The volume is my testimony, not a documented textbook on biblical theology. It is written with my words, with the words of others and with the words of God taken from the Holy Scriptures . . .,'" Aderholt wrote.

Based on his research, James said he found material from the first, second, third, fifth, sixth, eighth, 10th, 15th, 16th and 18th chapters of Torrey's book included in the sixth and seventh chapters of Criswell's book, with some material in the fifth.

An example cited by James:

— Torrey, page 27: "To one who is at all familiar with the history of critical attacks on the Bible, the confidence of those modern destructive critics who think they are going to annihilate the Bible at last, is simply amusing."

Criswell, page 46: "To one who is at all familiar with the history of critical attacks on the Bible, the confidence of the modern destructive critic who thinks he is going to annihilate this Gibraltar seems simply amusing."

Briggs is religion writer for the Richmond (Va.) Times-Dispatch.

# Nomination dispute continues

(Continued from page 3)

Reynolds, chairman of the committee on nominations, told the Baptist Record when the above statement by Simmons was read to him that "he's wrong." He said that "at the meeting in Nashville the Mississippi people had not met. They didn't have any person to recommend — they'd never talked — they weren't ready. It could not be helped; I'm not blaming them."

He added, "In Nashville, I didn't announce anything. What we did was have the staff tell us what we needed to comply with bylaws and we did (comply)."

Simmons' letter said that he and Register later submitted the name of Jerry Caffey, a lay member of First Church, Gulfport. That name was listed on the supplemental report of the committee on nominations dated June 2, produced by Harold Bennett's office. Bennett is president of the Executive Committee. Simmons said that when he saw the committee on nomination's report at the convention on June 13, Caffey's name had been replaced by that of Martin who was subsequently elected by the convention.

The policies and guidelines of the committee on nominations stipulate that there should be a subcommittee appointed to handle last-minute nominations that become necessary and that in making such nominations the subcommittee should seek "first to obtain the suggested nomination of both state members from the state in which the vacancy occurs, but in no case shall the subcommittee nominate a person to fill the vacancy without the knowledge of at least one state member."

Simmons wrote that he phoned Register who had not attended the convention who reported he "was totally shocked," said Simmons. And then Simmons located Reynolds. "Mr. Reynolds was profusely apologetic over the entire situation. As you probably know, there is a subcommittee of the committee on nominations which meets prior to the convention. Its stated purpose is to consider vacancies which may have arisen prior to the convention. Mr. Reynolds advised that he had mistakenly allowed individuals to appear before the subcommittee and that one man had come before the group who was extremely supportive of Greg Martin's nomination. I have never been advised as to that man's identity."

"I have also never been able to determine the subcommittee's basis for taking this action. While I have received apologies, to this date no legitimate explanation whatsoever has ever been given as to how the nominee of a state's representatives and the announced nominee of the full committee could be summarily replaced without any notice to, consultation with, or knowledge on the part of those representatives."

Reynolds said that since the full committee had not approved nomination of the HMB trustee, the subcommittee had to nominate someone. He said that subcommittee's meetings were open to anyone and that he personally had phoned "every hotel in Las Vegas" looking for Simmons and Register. Simmons reported he was at the Flamingo Hilton from June 11 on and that "There is no record whatsoever of any efforts being made to contact us."

Simmons said that "We were not invited to the subcommittee meeting nor were we given notice that this particular item of business would be on the agenda."

The Record earlier reported that Gerald Harris, pastor of Colonial Heights Church, Jackson, left several suggestions for nomination to the

HMB at Reynolds' hotel including the name of Martin, but that he never met or had direct contact with Reynolds. Reynolds said that during the subcommittee meeting "other people came in — presented names — I have no earthly idea of who these people were — I never saw them before in my life." He said there was no written record made of who these people were who wanted Martin elected.

And the subcommittee took the suggestion of these persons who were unknown to the chairman and elected them over the person requested by the Mississippi members who were not in attendance.

Wrote Simmons "I submit that this

was a totally unauthorized abuse of authority, that it was in violation of our written policies and guidelines and that it was totally against the tenor and premise of the operating procedures of the committee on nominations."

Said Simmons, "Unanswered questions abound. People have been (Continued on page 5)

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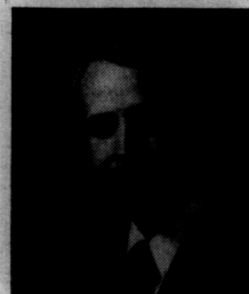
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August 28  
Dr. Joel Gregory

# Church Training becomes Discipleship Training

By Mose Dangerfield

According to the recent decision of the Executive Committee of the Mississippi Baptist Convention, since July 6 the Church Training Department has been called the Discipleship Training Department of the Convention Board.

At the Southern Baptist Convention in Las Vegas on June 13, the convention in session voted to change the name of Church Training to Discipleship Training. This is a natural outgrowth of a refinement of the basic tasks of this organization in the church's life. The number one task of this organization has been refined to read, "To reach people for discipleship training." When Jesus sent us out via the Great Commission He asked us to "make disciples." He did not say, "make converts," "make Baptists," or "make followers." He simply said for us to make disciples and he would add to the church.

Hence it becomes a natural evolution for the work of this organization to be tagged "Discipleship Training." It more clearly describes and defines the work of this, the discipling

organization.

Local churches are encouraged to call their program organization "Discipleship Training" also. But each church will make its own decision about this and call the organization what it pleases. However, we would strongly encourage all churches to give the emphases and do the work of training disciples to do what God has called us to. Every born again believer ought to be a disciple, indeed IS a disciple if he has asked Jesus to come into his life and be Lord of all. Now we must get on with the task of becoming a professing follower of Christ . . . a disciple . . . one who has made a deliberate choice to follow Christ.

Meanwhile, we will still be using letterheads and other printed material with "Church Training." Let's not worry about this, just make the change gradually as we go along. Churches might aim toward beginning to use the name with the new church year the first of October.

Dangerfield is director, Discipleship Training Department, MBCB.

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# Annuity offers presidency . . .

(Continued from page 3)  
nment 10 percent increase for members who participate in the formula benefit section of the Church Annuity Plan, sometimes referred to as Plan A, a 50 percent increase in future disability benefits payable under the protection section of the plan and a 50 percent increase in survivor benefits under the same section.

Education and temporary income benefits are not included in the Plan A increases.

Annuity holders with formula benefits will see increases in the January 1990 checks they receive the first week in February, board officials said. Plan members who have not yet retired will have the increase added to their benefit at retirement.

The latest announced rise in formula benefits follows a permanent 25 percent increase last January.

New records in contributions, earnings and total assets highlighted staff reports made to trustees.

Participants and their employers in the board's pension plans contributed more than \$85 million to personal accounts in the first six months of 1989. This, coupled with net income of more than \$184 million in the same period, helped to swell assets 14.31 percent above the total on June 30, 1988, managers reported. Morgan noted

that assets had increased by almost \$1 million per day for the past year. Benefits paid to annuitants totaled \$23.19 million in the three months ended June 30.

Trustees approved actions of their relief committee to give supplemental assistance to 41 needy applicants. This raises to 451 the number of ministers, missionaries or their widows receiving special grants or monthly income supplements funded by the Southern Baptist Cooperative Program unified budget. Of the 41 new relief recipients, 24 do not receive an annuity from the board.

The board's Adopt an Annuity ministry provides \$50 per month to 468 other retirees who receive regular an-

nnuities but whose incomes are too low for current expenses.

A statistical milestone was reached in the second quarter, as assets in the board's Fixed Fund passed the \$1 billion mark for first time. Members direct most of their contributions to the fund, which will credit 8.75 percent earnings in 1989. The 1990 annual earnings rate will be announced in December.

The Variable Fund, composed of common stocks and securities convertible to common stocks, rose to \$7.89 per unit, representing a 12.93 percent earnings rate for the first six months of 1989.

The Balanced Fund earned 10.25 percent in the first six months.

## Nomination dispute continues

(Continued from page 4)  
discouraged and hurt. Suspicions, I'm afraid, are sadly justified. The integrity of our convention in the conduct of its business has been seriously questioned. Through it all, our beloved convention and more importantly, the cause of Christ, has been damaged."

He continued, "On legal and ethical principles, none of his own doing, Mr. Martin must be removed. I would ob-

viously defer to the Executive Committee and our established procedures as to the manner of his replacement."

Martin has said several times that he does not plan to resign his post. Bennett was unavailable for comment on the capability of the Executive Committee to consider removal of a trustee for the reasons listed by Simmons.

# Staff changes

Rubin Herrin has resigned from Calhoun Church, Covington County.



Herrin

He is attending New Orleans Seminary and is available for supply, interim work, and revivals, or as bivocational pastor; His address is 622 Pine Needle Court East, Ridgeland, MS 39157; phone 956-3268.

John Purvis has assumed service



Purvis

as pastor of Rena Lara Church. He came to Rena Lara from a pastorate in Jayess. He is a graduate of Mississippi College and earned the master of religious education degree from New Orleans Seminary.

Robbie Barr is the new pastor of Scooba Church, Scooba. He is former pastor of Dixon's Mills Church, Dixon's Mills, Ala. and graduated from New Orleans Seminary in May.

Joe Conerly has resigned as pastor of Johnson Creek Church, Greene County.

Banks Hardy of Belden has been



Hardy

called as associate pastor of First Church, Aberdeen. His major concern of ministry will be to senior adults and will fill the pulpit in the absence of the pastor.

Temple Church, Hattiesburg, has called Paul C. Koonce as minister of music. He has been serving as minister of music at First Church, Tupelo. Born in Water Valley, Koonce is a graduate of Delta State University and has a master of church/music degree from Southwestern Seminary. His wife, Debra, has been a children's choir leader at First, Tupelo.

First, Pontotoc has called Mickey



Gentry

Gentry as minister of music. He has served the past nine years as minister of music/youth, First, Philadelphia. He is a native of Baldwin and a graduate of Mississippi College and New Orleans Seminary.

## Letters to the editor

Letters to the editor must be limited to 300 words and the editor reserves the right to trim those that are longer. Editorial prerogatives must be reserved under all circumstances, and the opinions of the letter writers do not necessarily reflect the views of the staff of the Baptist Record. Only signed letters will be used, but the writer may request that his name be withheld. The withholding of names will be at the discretion of the editor.

### People close the door

Editor:  
I struggle with the decision of a Foreign Mission Board subcommittee to reject the staff-recommended appointment of Greg and Katrina Pennington (Baptist Record, July 13). I am perplexed; astounded; sad; and, yes, outraged.

The Penningtons spent 10 years preparing to live out their call to foreign missions; the church they served as staff knew of their long-term goals; the deacon body examined the issue of ordination over a two-year period; Northwest Baptist Church, Ardmore, Oklahoma, affirmed these two in a "high, holy and celebrative" moment.

How is it that Enon Association, which withdrew fellowship from its sister church because of Mrs. Pennington's ordination, can with two letters of protest cause a subcommittee to override the staff-recommended appointment? Did the subcommittee choose to disregard the board policy stated by president Keith Parks: "... ordination neither qualifies nor disqualifies for missionary appointment. We know Southern Baptists are divided on (women's ordination), ... qualifications for missions service should not be influenced by the ordination issue."

Was there no reminder that local congregations, not associations, comprise the SBC? Gary Smith, a subcommittee trustee reported: "The committee was pretty unanimous that (women's ordination) is a local church issue." Why then should he suggest that if they approved the Penningtons, "Enon Association would feel we betrayed them"? "Betrayed"? The association? These facts as reported lead me to conclude: (1) that the com-

mittee acted against written policy; (2) that the affirmation of a local congregation was not accorded priority over an associational protest; (3) that I am one of those Southern Baptists (referred to by Smith) who say, "It was a crusade against women who are ordained."

The candidates themselves — the "called" declared "uncalled" — have defined and summarized the tragedy: "God didn't close a door; people did." Thelma Arnote Pearson Hattiesburg

### Something very wrong

Editor:  
Greg and Katrina Pennington of Ardmore, Oklahoma, attended Golden Gate Seminary, a Southern Baptist seminary at San Francisco, 10 years ago studying for the ministry.

In November 1986 Greg and Katrina, who are husband and wife, were ordained to the ministry by Northwest Baptist Church in Ardmore. He has been minister of education in that church, and Mrs. Pennington was part time minister of preschool education. This young couple applied to the Foreign Mission Board for appointment as missionaries. They are not seeking to be pastors, but Mr. Pennington would have done youth ministry work at Scotland, and Mrs. Pennington would have been assigned to church and home ministries there. The professional staff of the Foreign Mission Board recommended their appointment.

According to the July 13 issue of The Baptist Record, a committee of the trustees of the Foreign Mission Board on June 27 voted 9 to 4 against their appointment as foreign missionaries. From reading the article it is plain that the only reason this couple was denied the opportunity to become missionaries was because Katrina Penn-

ington is female.

There is something very wrong about all of this. If we did not want this lady to become a missionary or a minister, we should have stopped her at the door of the Golden Gate Seminary when she sought admission to study for the ministry.

We should have stopped her ordination to the ministry at the Northwest Baptist Church in Ardmore.

Having educated her in a Southern Baptist theological school and having ordained her in a Southern Baptist church, how can we now deny her the opportunity to be a missionary solely on the ground that she was born a female?

I would hope that this subcommittee of trustees or the full Foreign Mission Board would reconsider this matter and appoint this young couple as missionaries, because they have made a grievous mistake.

Wm. B. Alexander Cleveland

### Solve at state level

Editor:

Most Southern Baptists should be aware by now that our convention is under the control of a political hierarchy that has established a dictatorship as unbending as Communist China. If either you or your pastor has at any time opposed their take-over, or if you are not known to definitely support the take-over, you will not be invited to speak on any Southern Baptist program, write for any Southern Baptist publication, serve on any Southern Baptist committee, or serve on the board of trustees of any Southern Baptist institution or agency. This is true no matter how much your church contributes to the Cooperative Program. You have absolutely no voice in how Cooperative Program money is spent. These are the facts under our present system of Southern Baptist leadership.

If you like it this way, sit back and enjoy it. There will be a lot more coming! If you are unhappy with things as they are, this letter is for you.

I do not believe any lasting improve-

ment can be accomplished at the national level. Now that the power of the presidents is realized by all, I can foresee nothing but an endless political contest each year to see who can capture that presidency. This sort of thing is unworthy of a body of Christian people.

If we want to solve the problem, it can be solved quickly at the state level if each state convention at its annual meeting this fall would vote to notify Jerry Vines that the president of that state convention or general association will be sending him nominees for that state's members of all Southern Baptist Convention Committees. Unless he accepts and appoints those nominees all financial support from that state to the Southern Baptist Convention will end on June 30, 1990. There is nothing unfair or unchristian in this. Those who furnish the money should have a voice in how that money is spent.

Ryburn T. Stancil Brookhaven

Perhaps it is not unfair or unchristian, but it is un-Southern Baptist.

Personally, I would rather not establish such a connection with the Southern Baptist Convention, but the Virginia state convention has proposed a similar concept in a memorial to the Southern Baptist Convention. The SBC Executive Committee appointed a committee to study it and then carried it on to the convention. The convention referred it back to the Executive Committee.—Editor

### Straight answers

Editor:

The June 22 issue of our Baptist Record carried an item under "Powerline for teens," captioned "Christ clouds the issue?" The answer seems to indicate to a soul disclaiming any belief in Christ that his/her way to heaven is o.k. but the scriptural way through our Lord is a better way. Why don't we give straight answers to questions instead of beating around the bush so much? Yes, youngster, those who aren't Christians go to hell, and that means moral atheists if that

can be defined), along with all others including you, who deny the Lord Jesus Christ. God IS fair and merciful. He gives mankind every opportunity to come to the throne of grace. There is no other way to heaven except through Jesus THE Christ and those who aren't saved can only blame themselves, NOT GOD!

I just hope the "complete statement of God's plan for salvation," was clear and more easily understood than the original response to this young person.

W. Joseph Abel Collins

### Thankful for Las Vegas

Editor:  
Southern Baptists can be thankful for what happened in Las Vegas.

On Saturday, June 10, 1,800 witnesses visited more than 120,000 homes. Another 225 went door-to-door on Wednesday afternoon. Almost 1,000 professions of faith were recorded from the combined efforts of the Here's Hope revivals and the door-to-door witnessing events. Fifteen new congregations were started.

Thanks to the people in your state who prayed, prepared, and participated in this project.

Bobby Sunderland, Director Direct Evangelism Division Home Mission Board

### Just a miscarriage

Editor:

I've been reading the article of June 10 regarding the security of the believer and falling from grace. A person can fall from grace, for he is not in grace. He can't fall out of grace.

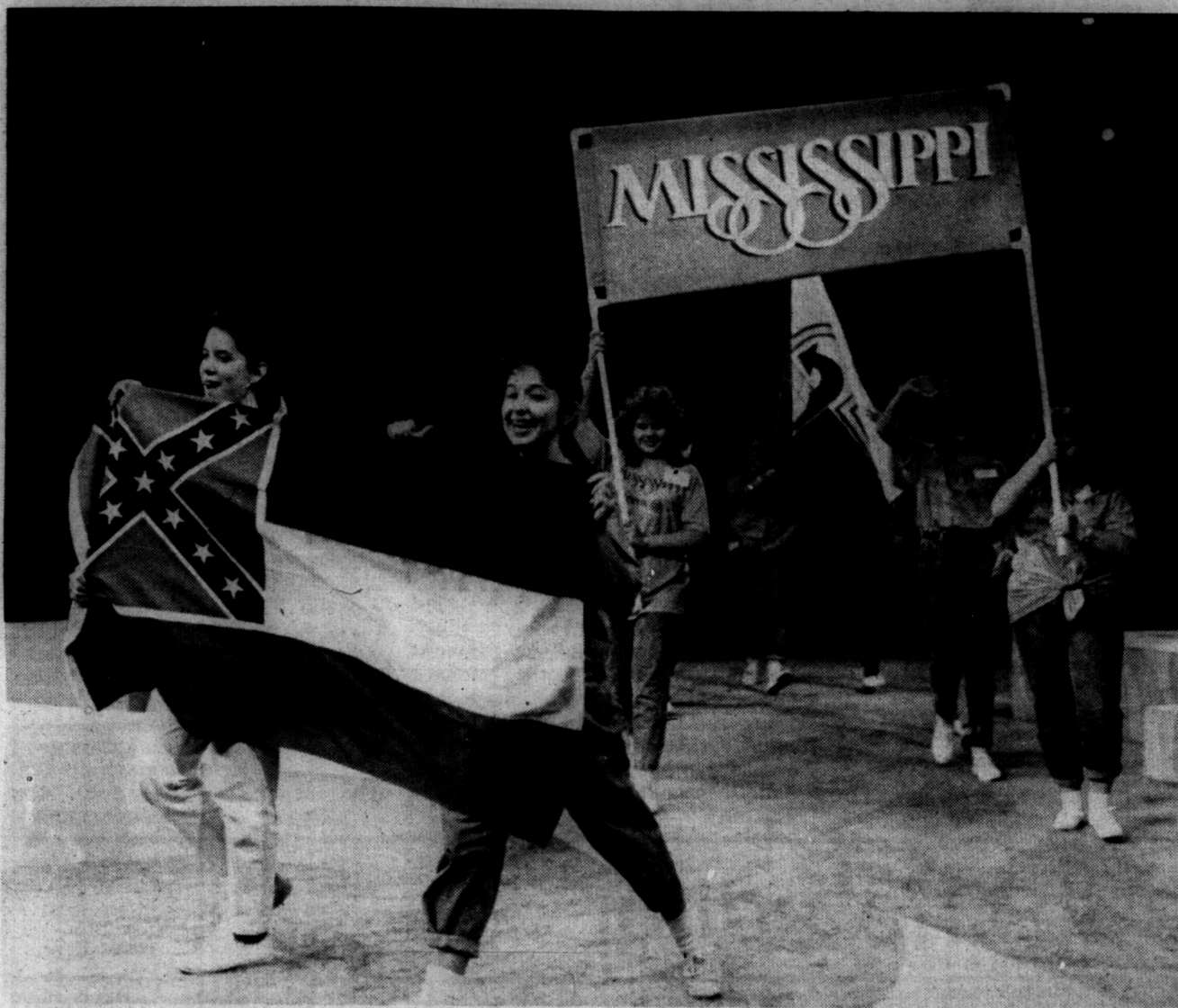
Concerning the security of the believer, once a person has been born again (of the spirit), he can't become unborn spiritually any more than he can become unborn physically. As Jesus said of the people in Matthew 7:21, 22, and 23. "I never knew you."

The problem with so many people is that they never had a real spiritual birth — just a miscarriage.

Carey Paul Douglas Wesson



# Acteens told, "You're part God . . ."



**PARADE OF STATES** — Representatives of each state delegation of Acteens joined a parade of states during the opening session of the Southern Baptist National Ac-

teens Convention. There were 1043 Acteens registered from Mississippi, which is 16 percent of the total number of Acteens in the state. (Stanley Leary photo)

## Christian books sent to Iraq

**LARNACA, Cyprus (BP)** — Christian believers in Iraq will receive \$12,000 worth of Christian literature through a grant from the Southern Baptist Foreign Mission Board.

Bibles, Christian books and 1,000 hymnals, all in Arabic, will be shipped from the Arab Baptist Publication Center in Beirut as soon as conditions in Lebanon allow mail service to resume.

During Iraq's war with Iran, sending literature to Iraq was impossible, said Southern Baptist representative Frances Fuller, publication center director. Now Iraqi Christians are "starved for Christian literature" and can receive books through the mail, but they are not allowed to send out money, she said.

The books are being sent free to Christian believers in Iraq through contacts made by the Bible Society of Lebanon, Fuller said. The society will pay the postage.

The possibility of displaying Christian literature at an international book fair in Iraq in 1990 also is being investigated, she said.

Only about 3 percent of Iraq's 17.6 million people are Christians.

Islam is the national religion of Iraq. More than 95 percent of Iraqis are Muslims; a slight majority of them follow the Shiite sect championed by the late Ayatollah Khomeini of Iran. Other Iraqi Muslims follow the Sunni branch of Islam, which is the predominant form of the faith worldwide.



Of the hundreds of Acteens Queens who participated in a processional during the Acteens Convention in San Antonio, were these Mississippi girls. They were, from left, Kenya Gresham, 16, Strayhorn, Senatobia; Lori Turnage, 14, Enterprise Church; Paula O'Neal, 16, Strayhorn; and Amy Boggan, 16, of Enterprise.



These girls from Pleasant Hill Church, New Albany, are enjoying the street festival provided to Acteens at the San Antonio convention. They are Angie Williams, 13, and Mandy Dees, 14.

By Tim Nicholas

Home Missionary Mildred McWhorter told the story that perhaps best summed up what organizers of the National Acteens Convention were trying to tell 13,000 teenage girls about Christian lifestyle.

The Baptist center director from Houston, Tex., told about Michael Sanchez, 12, whom she found sprawled on the center's floor, drawing. The sketch, he said, was to show how he felt about God. Miss McWhorter said the boy looked up at her and asked, "Are you God?"

"No, I'm a woman," she responded. "But you're part God, aren't you?" he asked.

She protested that she was not. But he continued. "But I thought you had him down in here," he said patting his heart. "If you have Jesus in your heart, you're part God," he said.

Later, the boy's mother, who had not been a very nice person, came by the center to tell Miss McWhorter that Michael had told her he had "divided Jesus into his heart." The mother added happily, "I divided him in, too."

"Girls," said Miss McWhorter, "some Michaels are staring at you (asking) are you God? You're part God . . ." After her experience with Michael and his mother, she prayed "God, if I'm the nearest like you that Michael knows, please make me more like you."



D. P. Smith, Mississippi missionary to the Ivory Coast, entertains and inspires as she speaks to Acteens in San Antonio. (Stanley Leary photo)



This is a glimpse backstage of the leaders for one of the Bible study periods during the Acteens convention. These were the leaders for one of the larger Bible studies, which had more than 1,000 girls. And all the leaders are Mississippians. From left they are Roselyn Rainey, 16, of First Church, Columbus, who prayed; D.P. Smith, missionary to Ivory Coast and a Mississippian who led the music for the study and led in theme interpretations for the whole program; Ken Hall, minister to youth at First, Columbus, who was pianist for the study; Paul Vandercook, who served as missionary speaker for the study who is director of missions for the middle district association near Richmond and a former Christian social ministries director of the Mississippi Gulf Coast; Cindy Pelphry, unpaid director of an outreach ministry of First Church, Columbus, who wrote all the supporting materials for the study and coordinated this one; and Cindy "Handy" Goetz, Acteens leader for First, Columbus, who presented a clown mime drama for the study.



These two girls from Prentiss Church, Debra Broome, 15, and Mary Carol Berry, 13, were among the thousands who contributed foodstuffs to a San Antonio food bank. More than five tons were collected during the Acteens convention.





# Faces and places

by Anne Washburn McWilliams



Thursday, August 3, 1989

BAPTIST RECORD PAGE 7

## Devotional

### The last temptation of Christ

By Ken Alford

In the midst of all the furor over last year's controversial movie, "The Last Temptation of Christ," I found myself asking the question, "What really was our Lord's last temptation?" In examining afresh the biblical record, I was reminded of that final enticement which came to Jesus while he was hanging on the cross, giving his life's blood in payment for the sins of mankind. Mark 15:23 tells us, "Then they offered him wine mixed with myrrh, but he did not take it."



Alford

There was the real last temptation of Christ. He was given the opportunity to have his agonizing pain soothed in those final awful moments before the end, but he refused to yield. There would be no short-cut, no by-passing of the fullest extent of suffering for us.

Hebrews 2:18 tells us, "Because he himself suffered when he was tempted, he is able to help those who are being tempted." What an encouraging truth this verse holds for us! Jesus knows how it is! He knew that there would be times when we ourselves or our loved ones would be unable to find relief from physical pain. He was keenly aware of all of us who would so often be lured toward taking the easy way out, saying, "Life should not be like this."

But because he would not ease his own suffering, he has earned the right for all time to say to those who are hurting, "Bring your pain to me. I really do understand. I've been there. Together we will find a way to make some good, even out of your suffering. We won't waste a single tear."

May our hearts melt before this God-Man who did not protect his own humanity, but suffered to the deepest degree and won the victory over his real last temptation.

Alford is pastor, Morrison Heights, Clinton.



Jean and Hale Singletary are at left. Doyle and Sherry Jones greet them during a reception for Jean at her retirement as financial secretary at Morrison Heights. Sherry is secretary to the Morrison Heights pastor, Ken Alford.

### Financial secretary retires after 30 years at church

By Anne McWilliams

Jean Singletary has retired as financial secretary of Morrison Heights Church, Clinton, after 30 years on the 31-year-old church's staff. Fellow members honored her with a reception on Sunday evening, July 16. Also the church gave her, in appreciation for her years of dedicated service, an engraved silver tray.

In 1958, she and her husband, Hale, Jr., joined Morrison Heights as charter members, going there from First Church, Clinton, which had sponsored the Morrison Heights mission. The following year, in July, the first pastor, Jack Butler, asked if she would work as part-time church secretary.

Before marriage, she had worked for the telephone company. Since the youngest of her three children, Penny (the other two are Bill and Larry) was ready to start to school, she decided she would return to work. Her church job began with eight hours, two mornings a week, as the only secretary on the staff. However, part-time soon became full-time. As she lived on Clinton Boulevard, a block from the church, her children would sometimes come over after school

and study in an empty classroom at church, she recalls. "Later, after all the kids got into college, I needed to keep on working for the money!"

After Charles Gentry became pastor, he hired a pastor's secretary. Jean continued as church secretary. Then later, about 15 years ago, when an education secretary was employed, she became financial secretary.

The former Jean Poates, she was born in Clinton, and was baptized and married at First Church, Clinton. Her family now includes five grandchildren. She met Hale Singletary in Jackson while she was working for the phone company. Three years ago, he retired from his job with Mississippi Power and Light. "We hope to do some traveling together now," she said, and added, "I've been planning so many things to do when I retired, I will be busy!"

A writer can develop only as rapidly as he learns to recognize what is bad in his writing. His progress toward good writing and his recognition of bad writing are bound to unfold at something like the same rate. — John Ciardi

### "You CAN keep on going..."

In a cream-colored suit, a smile warming her blue eyes, she handed me a cup of coffee. And then she sat down behind a large desk, utterly at ease. Linda Ross Aldy is the first woman and the youngest person to become executive director of the Mississippi Employment Security Commission, where she is responsible for an annual operating budget of more than \$41 million.

Communications skills that served her in co-editing the Aberdeen Examiner and reporting for the Memphis Commercial Appeal have opened door after door for her in the state government realm. A few weeks ago in Couer d'Alene, Idaho, she was introduced, in National Press Women competition, as Mississippi's nominee for Communicator of Achievement.

Guess where she first sharpened those communications skills? In her teens, as Church Training director at Oakland Baptist Church. In GA, too, while progressing to Queen-with-a-Scepter.

Self-confident, optimistic, she declares, "I never saw anything I thought I could not do." Oldest of five, she said her brother and sisters feel the same about themselves. "I'd like to know my mother's recipe for giving us that attitude," she added.

If you think she's never had any problems, you are wrong. In speeches at her alma mater, MUW, and elsewhere, she has inspired others to overcome challenges in their lives. She speaks from experience.

In 1983, she lost her bid for a seat in the state's House of Representatives. That campaign, though, did not defeat Linda. Through it she met many new people; through it new doors opened in her career.

In 1984, a son, Clay, was born to her and James Aldy, with a genetic defect. She and her husband had prepared their five-year-old Jim to welcome a baby brother. The baby lived 18 days. Their time of grief was really an opportunity for growth, she remembers. "When we lost our baby, I said to my husband, 'You can choose strength or you can choose weakness. So many choose weakness, choose to



Linda Ross Aldy

say they can't make it. Those who choose strength have God." When she was nine, she had chosen to follow Christ. In high school, she had begun dating James, who works now with Miller-Wills Aviation Service.

Another son, Josh, was born the year after Clay's death. When he was 15 months old, Linda was diagnosed with colon cancer, the disease from which her father had died. Weekly for a year she took chemotherapy treatments.

Thus the challenges continued to pile up: "I had the loss of a child. I had to face my own mortality. This helped my husband and me to put life into perspective, to see what is really important." Once she would have been angry when Jim broke her lighted make-up mirror, but now it didn't bother her at all. Big issues like reading about child abuse could make her furious, but little irritants in marriage, like toothpaste tubes left capless, no longer made her mad. She saw their unimportance.

The other day, she reached for her

purse and pulled out a small notebook. In it she had written a collection of her own favorite scriptures and some of those of others. "These are the verses that have helped me most." Most of them she knows by memory, but she said she keeps the book with her always, in case she should forget one. She read II Timothy 1:7 — "For God hath not given us the spirit of fear; but of power, and of love, and of a sound mind." She commented, "It may not have been written in this context, but I have used it to calm my fears, especially when I was ill, and afterward, when with every pain I would think the cancer was coming back again. I have shared it with others who are facing fears."

Another of her favorites was also that of Corrie ten Boom — Jeremiah 29:11 NIV: "I know the plans that I have for you," declares the Lord, "plans to prosper you and not to harm you, plans to give you hope and a future."

The Aldys, who live in south Jackson, are considering building a house in Madison. "We've been praying about it a lot," she said. "I hate to leave my Sunday School class at Woodville Heights — Evelyn Brister is the teacher. They, and many others, were so supportive during my illness."

Funtime to Linda means family get-togethers. During her vacation, the whole family will gather at her youngest sister's house in DeFuniak Springs, Florida — a big old house that her sister is doing over. Later, they will all visit another sister who lives in their grandparents' former home in Oakland.

She recalled "Once when my mother (Margaret Ross Gatewood of Oakland) came to help me when I was sick, I told her, 'I am so fortunate. I've loved every job I've had. I'm blessed that I love people, for I work with them all the time. I feel good with my life. If I could live it over, there's little I would change.'" She credits the Lord with the timing of doors that have opened for her at the right time.

In speeches, she often tells those in her audience, "You CAN keep on going, no matter what happens to you."

### State leaders join Carey's advisory council

Thirty Mississippi Baptist leaders from throughout the state, including four convention past presidents, have been enlisted to serve on the new Denominational Advisory Council for William Carey College.

"The response has been almost miraculous," said Jim Edwards, the college's interim president. "We asked more people than our projected membership, and virtually everyone has said yes. That's a good 'problem' to have as we begin our efforts to strengthen Carey's ties to our church constituencies."

The council membership will include both ministers and lay persons and will be co-chaired by Frank Gunn, Biloxi, and Charles Pickering, Laurel. Other Baptist leaders who have agreed to date include James Yates, Yazoo City (MBC president in 1982

and 1983); Russell Bush, Jr., Hattiesburg (MBC president in 1963 and 1964); Gilbert H. Allan, Brooklyn; John Armistead, Tupelo; Nathan Barber, Bay St. Louis; Gary Berry, Hattiesburg; Marvin Bond, Starkville; David Briscoe, Picayune; Douglas Ray Broome, Waynesboro; Billy Browning, Long Beach; David Davis, Clinton; Hardy Denham, Long Beach; Don Dobson, Collins; Horace Holmes, Summit; J. Roy McComb, Columbia; Kendall Moore, Jackson; Steve Odom, Hattiesburg; Marty Perkins, Moss Point; Dell Scoper, Laurel; Miriam Seyler, Pascagoula; James Street, Jackson; Dennis H. Smith, Corinth; Tim Thomas, Gulfport; Gene Triggs, Yazoo City; Randall VonKanel, Hattiesburg; Kenneth Walters, Hattiesburg; Alan Woodward, Ellisville; and Gerald Moore, Petal.

### Van Windham, pastor, dies

Van C. Windham, 78, of Hattiesburg, died May 19, 1989. Services were held at Maybank Baptist Church, Hattiesburg, May 22. Bill Mitchell and Jimmy King officiated. Interment was in Highland Cemetery.

Windham, a resident of Hattiesburg since 1951, served as pastor at Escatawpa; Richland; Pinola; Shelton; Sanford; and Janice. He was pastor of 38th Avenue Church, Hattiesburg, from 1951-1972, and Maybank Church, from 1981 through 1987. He was a graduate of Clarke College and New Orleans Seminary.

He is survived by his wife, Willie Mae "Sallie" Windham of Hattiesburg; one daughter, Mrs. Fred (Jimmie Dale) Hatten of Wilmington, Delaware; one son, Fred Windham of Hattiesburg; three grandchildren.

Happiness is like perfume. Spray it on others... you are bound to get some on yourself.



## Senior Adult Corner



The 41 members of the senior adult ministry of Grace Memorial Church, Gulfport, chartered a tour bus recently for a nine day tour to Washington, D.C., Pennsylvania, Dutch country and ended up in Chattanooga, Tenn. While in Philadelphia, the group had a guided tour to Independence Hall, the Liberty Bell, and Congress Hall.

Senior Adult Day was observed at White Oak Church in Smith County. The senior adults presented a musical, "Sweeter Every Day," during the morning service, directed by Joe Wood, minister of music.

A luncheon was given in honor of all senior adults by the younger adults of the church. James C. Edwards is pastor.

## Lexington commissions mission team for Japan

First Church, Lexington, held its first ever commissioning service on July 9, during the morning service. Lexington is part of the Mississippi/Japan partnership program scheduled for October of this year.

Ralph Calcote, former missionary to Japan, brought the message and the charge to the missionaries. Challenge to the church was brought by two of the deacons of the church. All the ordained present during the service were invited to participate in the laying on of hands as the four men of the church knelt.

First Church, Lexington had one four-man team, but recently split into two teams in order to see that every

church in Japan has a team. Mike O'Brien, the pastor, and Virgil King III will be going to Matsue Baptist Church in Matsue, Japan; and Bill Barrett and Bruce Hill will be going to Futsukaichi Baptist Mission.

Flagbearers preceded the missionaries into the service carrying the flags of the United States, the Philippines, Zambia, and Japan. Bill Barrett has represented the church in the Philippines and Zambia on other volunteer programs.

"The entire church is getting behind the mission effort of these men in a show of 'let's not talk missions, let's do missions,'" said O'Brien.

## Names in the news

Norman H. Gough, Director of Public Relations and Sports Information at Mississippi College, has been named to the awards committee of the College Sports Information Directors of America. The appointment was announced during CoSIDA's annual meeting held in Washington, D.C. earlier this month.



Steve and Debbie Chisolm of First Church, Laurel, are leaving to enroll at Southwestern Seminary, Fort Worth, Texas. Steve will get a double major in religious education and marriage and family counseling; Debbie will get her degree in religious education. Steve, native of Enterprise, is a graduate of William Carey College. Debbie is a native of Ellisville and a graduate of University of Southern Mississippi. They have served churches in the Jones County area for 12 years. Debbie has served as minister of youth at First Church, Laurel, for five years, and Steve is a 7-year veteran of the Laurel Police Department where he is a patrolman. They and their family, Jennifer, 8, Melissa, 7, and Sarah, 3, will leave for Fort Worth in August.

Lewis Nobles, president of Mississippi College, has been appointed to a one-year term on the Commission on Tax Policy of the National Association of Independent Colleges and Universities. He took office at the association's 13th annual meeting held in Washington, D.C., earlier this year. As a member of this advisory commission, he and other commission members will identify tax issues of significance to independent colleges and universities and develop appropriate priorities and legislative strategies to address them.

Don and Anne Dent, missionaries, may be addressed at 34 Jalan Kapten Tendeau, Bandung, Indonesia, 40141.

Hollis B. Todd, pastor of Pattison Church, Pattison, since Nov. 11, 1959, has retired after 30 years of service. He preached his last sermon July 30.

Services were held at 11 a.m. that day, with dinner on the grounds. A reception honoring Mr. and Mrs. Todd was held after lunch.

The Todds had retired earlier as members of the Speech and Drama Department at Mississippi College. Mrs. Todd is the former Julia McAmis of Port Gibson.



Todd

## Outreach Bible Study reaches beyond church walls; leader

GLORIETA, N.M. (BP) — If Southern Baptists are to break outside the church walls and share the gospel with people who are not Christians, they will need to use non-traditional strategies, such as Outreach Bible Study, which meet non-Christians where they are, a Sunday School leader said.

Outreach Bible Study, a program eight-week evangelistic Bible study groups conducted away from church, not only helps bring non-Christians into the church, it is a foundation for active involvement of new Christians. Sharon Smith, a Sunday School special worker from Tallahassee, conducted her first Outreach Bible Study group in January 1987. She and Ken Parker of the Sunday School Board spoke recently at Glorieta Baptist Conference Center on the project.

From the four groups she has conducted, 17 people have accepted Christ as personal savior, and all are involved in their churches.

Parker pointed out that conducting Outreach Bible Study is not easy.

Many churches have difficulty locating unchurched people who are willing to participate in the study, he said. Then, finding the right location is crucial.

In Mississippi, several churches have used Outreach Bible Study successfully, said Keith Williams, director of adult Sunday School work for the Mississippi Baptist Convention.

Freeny Baptist Church outside Carthage, Miss., with a Sunday school enrollment of about 75, targeted unchurched families with a census and is conducting two Outreach Bible Study groups in the community.

In Natchez, Miss., Parkway Baptist Church planned to start an adult group in an apartment complex. After knocking on doors and inviting people, the focus was changed to youth, said Williams.

"I'm not sure all happy people are generous — but I never saw a generous person who wasn't happy. — The Country Parson

## Calvary Church, Silver Creek, will celebrate 100th

Calvary Church, Silver Creek, will celebrate its Centennial on Aug. 20. Special homecoming weekend is planned, Aug. 18, 19, and 20. Former pastors speaking are, Doug Warren, Sonny Adkins, and James McLemore. Former minister of music attending will be Steve Huey, Leroy Hughes, and Larry Wimberly. Mike Sutton is pastor.

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The church also is doing an effective job of assimilating participants into the church, even before they complete the Bible study, he said.

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# Letters From Carey

BY JIM EDWARDS  
Interim President

"... I am confident of this very thing, that He who began a good work in you will perfect it until the day of Christ Jesus." Philippians 1:6 NAS

## WHAT'S HAPPENING AT WILLIAM CAREY COLLEGE?

A BSU Intern on The Coast? YES!!

An Improved Security System? YES!! DEFINITELY!

In Both Hattiesburg and Gulfport? YES!!

Some Painting and Plumbing Fixed in The Dorms? YES!!

Are Students Enthused About Enrolling This Fall? YES!! IN SPITE OF NEGATIVE COMMERCIAL MEDIA COVERAGE.

What Kind of Students? NATHAN BARBER, JR. OF BAY ST. LOUIS.

Why? CAREY MEETS THEIR PERSONAL AND ACADEMIC NEEDS. USUALLY VERY WELL.

### "PAINTING ROTTEN WOOD"

What? "Painting rotten wood," he said. Dorman Laird was showing me in late May one of the tasks he had agreed to do this Summer to improve the campus' look before the Fall semester opens. He was pointing at one of the columns in front of Tatum Court.

I had a flash back to 10 years ago. The librarian at Dallas Baptist College had said the same thing. She was talking about how the College had prepared for an accreditation visit years before our conversation.

"Why would you do that?" I had asked.

"Because we wanted so badly to keep accreditation for our students, and we could make things quit rotting and look a little better with paint, even if the wood was rotten. We had faith that would help get us through," she replied.

"Wow! What an incredible testimony about faith and commitment to Christian education," I thought.

Do faculty and staff at William Carey have a "painting rotten wood" kind of faith and commitment? Yes, or they would have left a long time ago for higher paying jobs. Dorman Laird is one of those committed and caring faculty members.

Dr. Laird has done a little bit of everything for 20 years at Carey. He has been Dean of Students, Director of Religious Activities, and mentor and counselor to hundreds of students since returning to his alma mater as a Religion professor. In addition to painting, Dr. Laird can repair and refinish woodwork (like the desk in the accompanying picture), make signs for our buildings, fix the roof, or make a gazebo for our new security guard house near Bass Hall.

Why in the world would a Professor of Religion do such things? Because he loves students who come to Carey — religion majors, athletes, or anyone else who wants to work hard and learn. Those of you who remember some of the important "little things" Dorman did for you years ago might want to say a prayer for him and drop him a line sometime soon. You might also do the same for someone else who helped you in a special way at William Carey College. They need it right now.

Will painting rotten wood get us re-accredited this Fall? No, but that kind of faith and commitment will.

### "YOU ARE THE STAR"

Students who have come to William Carey over the years have expected to be treated differently in their classes than they would at state supported institutions. Have we always succeeded in meeting their expectations? No. Sometimes we've missed the mark by a lot. Those students have understandably left feeling negative toward one or more people or offices at the College.



However, God is still perfecting us, and we continue to attract new faculty who make students believe "They Are The Star" in the learning process at William Carey College. Can you imagine making a Freshman English class exciting? Iris Easterling does, almost every day at Carey.

Iris has a graduate degree from William Carey and came back to teach full-time for us last year. She won the "Outstanding Teacher" award from Omicron Delta Kappa in her first year of service. Are the students enthused about her future at Carey? Yes, her person-centered teaching can make "You Feel Like A Star" even in Freshman English. The new students who enroll this Fall will understand what I mean.

If you know a young person who is still undecided about where to enroll this Fall, call or write our Admissions Office. We'll pre-advise them in a class with Iris Easterling.



### "LIKE FATHER, LIKE SON"

Nathan Barber, Jr. — class of '93. ACT of 28. Pre-law major. Assistant editor of the yearbook in his first semester — Fall of 1989. Honor student in Bay St. Louis, Mississippi.

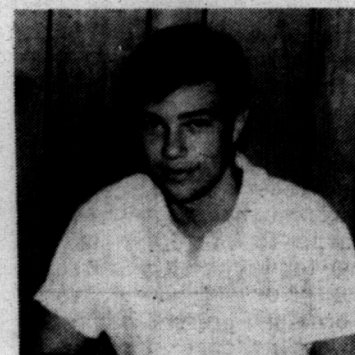
Nathan Barber, Sr. — class of '67. B.A. in English. Minor in Biblical Studies. Pastor, First Baptist Church of Bay St. Louis. Former Alumni Association President. Member of Carey's new Denominational Advisory Council.

Pat Clements Barber — class of '67. B.A. in Elementary Education. Concentration in English. Pastor's wife. Former teacher. Homemaker.

Why would they send their child to Carey, given all the controversy of recent months? Because Pat and Nathan, Sr. believe in the College. They got that extra time and concern from faculty when they needed it in the 1960's. Nathan, Jr. will get it in the 1990's. It will help him for a lifetime, like it has helped his parents.

Why is Nathan, Jr. enthused about enrolling three weeks from now? "One of the deciding factors for me in choosing William Carey College is the friendly atmosphere on campus. Not only are the students friendly and outgoing, but the faculty and staff care very much about the students. Everyone I met at Carey offered their total cooperation to me and my family," Nathan stated recently.

By the way, we still have some scholarship and aid monies available if you know other Freshman students who have ACT scores of 28 or better. They could be honor students at William Carey and members of the class of '93. Transfer students can graduate by the Spring of 1991.



### "BEACH FRONT PROPERTY"

(Circle One)

- (a) Financial Albatross
- (b) A Visionary Strategy
- (c) Missed Opportunities
- (d) Greatly Needed Service Area for Mississippi Baptists
- (e) All of the Above

Woody Woodall, Trustee from Gulfport, and Don Fowler, Coordinator of Carey on The Coast Programs, believe the answer has been (e) related to the Gulfport Campus. I agree.

Don, who is a '58 Carey graduate, smiles at you with his contagious grin when he talks enthusiastically about the development of "his kids." That's what you would expect from a former Army Chaplain and Guidance Counselor. A commitment to spiritual as well as academic growth.

Woody, who is a Vice President of Planning at Hancock Bank, says, "Carey can meet a real need on the Coast, but our business and church communities are going to have to share the vision. We need to prioritize doing 3 or 4 important things right and build on these strengths."

Have the Gulf Coast campus apartments been a drain on William Carey College? Yes. "Why not do surgery like you would in business — sell them and cut your losses?" someone asked me recently. I indicated that was a good question, but one which was without an easy answer. The housing market is depressed on the Coast, so apartment rents are low. Zoning changes for commercial use are improbable. And, they will likely have a higher occupancy rate this year (maybe 70-80%). Besides, the loss of closing the Coast campus would greatly impair an already weakened Hattiesburg campus.

William Carey College definitely needs to stay on the Coast for now — probably long-term as well — but we will target our market better in the future. Higher growth in areas of educational need for South Mississippians is still very achievable on the Coast campus. Baptists need a strong presence and commitment to this area of future significant growth on the Gulf Coast. We can still prove the Coast campus was a visionary step. Remember, God is still perfecting all of us, as the only four year Christian college in south Mississippi.

P.S. Next week. Returning Students. Carey in New Orleans. Athletics.



Thursday, August 3, 1989

## Former missionary to head WMU

(Continued from page 3)

who she is and what she does."

— She can relate well to pastors and to pastors' wives.

— She has a deep spiritual commitment. "She is a deeply spiritual woman and can articulate well her faith in God and his word," McCullough said.

— She is a good public speaker with experience as a workshop and seminar leader and conference speaker.

— She personally has been involved in missions-related activities in an inner-city church.

— She can relate well to working mothers. She and her husband have three children, two grandchildren, and another grandchild on the way.

"What an honor it is to follow Carolyn Weatherford and Alma Hunt and others throughout the years who have brought such fine leadership to WMU," O'Brien said.

She confessed being both delighted and scared as she assumes the new position, but cited assurances from God that she had made the right decision.

"This will be so different for Bill and for me," O'Brien said. "But we've always been committed to following God's will. The Lord has never let us down."

O'Brien pledged strong commitment to the basics of WMU: missions education, mission support, mission action and personal witnessing, and undergirding the work of the local church in the denomination.

Karen Benson writes for WMU, SBC.

## Just for the Record

Main Street Church, Goodman, is holding a Lay Renewal Weekend, Aug. 11-13. Serving as coordinator for the special services is Sidney Ellis from Greenville.

The three-day weekend will start Friday at 6:30 p.m. with a pot luck dinner; services will follow at 7:30 p.m. Saturday's events will start with lunch at noon, services in the main auditorium, and 7 p.m. service. Sunday there will be Sunday School at 10 a.m. with regular services at 11 a.m.

Southside Church, Jackson, will celebrate its 50th anniversary on Sunday, Aug. 6. The theme will be "Our Greatest Day: A Celebration of a Glorious Past and a Commitment to a Great Future." Special guests for the day will include the ones that have been licensed or ordained by Southside Church. Special memorial tribute will be made to the first and second pastors of the church, Percy Cooper and S. W. Valentine.

Services for the day will include Bible study at 9:45 a.m., morning worship at 10:30 a.m. with special recognitions of former members, and dinner on the grounds at noon.

Donald Bozeman is pastor.

## Revival results

Antioch (Calhoun): July 9-14; eight professions of faith; James Travis of Blue Mountain College, evangelist; J.D. Batson of First, Poplarville, music leader; Sam Morgan, pastor.

Chunky, Chunky: Aug. 6-11; Sunday at 11 a.m. and 7 p.m.; Mon.-Fri. at 10:30 a.m. and 7 p.m.; Gary Brittain of Livingston, Ala., evangelist; Bob Strebeck, music director; Wayne Campbell, pastor.

Concord (Yazoo): Aug. 6-11; Sunday dinner on the grounds with service at 1:15; Mon.-Fri. at 7:30 p.m.; P.J. Scott, First, Olive Branch, evangelist; Petie Neely, Concord, music leader; Ralph Cain, pastor.

First, Poplarville: Aug. 6-9; Sunday at 11 a.m. and 7 p.m.; Mon.-Wed. at 7 a.m. and 7 p.m.; Louis Smith, MBCB staffer, preaching; Eric McNair, music leader; Barry Corbett, pastor.

Antioch (Quitman): Aug. 6-11; lunch at noon on Sunday with a service at 2 p.m.; Mon.-Fri. at 7:30 p.m.; Albert Creel, evangelist; Mrs. Vondell Avera, music leader; Eugene Moffett, pastor.

Zion Hill, Liberty: revival and homecoming; Aug. 6-11; Sunday School at 10 a.m.; worship at 11; dinner on the grounds with gospel singing featuring the Walsh Family; services nightly at 7; R.F. Gates, evangelist; Rusty King, music leader; Woody D. Rimes, pastor.

Riverside, Waynesboro: Aug. 6-11; Sunday, homecoming; Sunday School, 10 a.m.; T. E. Williams, Clarke County, message, 11 a.m.; dinner on the grounds; Church Training, 5 p.m.; revival services, 6 p.m.; Glen Savell, Linden, Ala., evangelist; Mon.-Fri., 7 p.m., "Bo" Farrior, Riverside, music; M. H. Waltmon, pastor.

Shubuta, Shubuta: Aug. 6-11; David Daugherty, New Zion, Tylertown, guest speaker; Daryl Walker, Trinity (Wayne), singer; Ferrell Morris, pastor.

Oak Grove, Shubuta: Aug. 6-11; Sunday, homecoming observed and lunch served after service; services during the week, 7:30 p.m.; T. R. Coulter Jr., messages; Novel Albritton, music.

County Line (Rankin): Aug. 6-11; Sunday, 11 a.m. and 7 p.m.; Mon.-Fri., 7:30 p.m.; Maurice Clayton, evangelist; Eric Ertle, pastor, South McGehee, McGehee, Ark., music; Larry McDonald, pastor.

Valley Park (Issaquena): Aug. 9-13; services, 10 a.m. and 7:30 p.m.; 11 a.m. on Sunday is concluding service of the meeting; D. W. Green, pastor, of First, Edwards, evangelist; Jimmy Newman, minister of music, Valley Park, music; Bob Mack, pastor.

First, Ridgeland: Aug. 6; service at 11 a.m. with dinner on the grounds to follow; Ed Griffin, pastor.

Corinth, Heidelberg: Aug. 6; Sunday School at 10; worship at 11; dinner on the ground; quartet sing at 1:30; Dexter Truesdale, preaching in the morning; Lester Gardner preaching at 2 p.m.; James Taylor, pastor.

Big Spring (Lincoln): Aug. 6; Sunday School at 10; worship at 11 with former pastor Dennis Murray, missionary to Israel, preaching; special music by Charity Moseley; dinner on the grounds followed by 1:30 service featuring the Murray family; Randy Farmer, pastor.

Holly Springs (Lincoln): Aug. 6-11; Sunday services, 11 a.m. followed by lunch on the grounds, with evening services afterward; 7 nightly; Harold McClendon, Gallman, evangelist; Clayton Hart, Nola, music leader; Brenda Byrd, pianist; Glenn McInnis, pastor.

First Church of Runnelstown: Aug. 6-11; Mike Stephens, Columbus, guest speaker; Sunday services, Sunday School, 9:45 a.m., worship service, 11 a.m., dinner in fellowship hall and afternoon service immediately following; no night service Sunday; Mon.-Fri. services, 7 p.m.; David Moore, minister of music, First Church of Runnelstown, music; Henry Freeman, pastor.

Shiloh Church (Carroll): Aug. 6-11, Sunday at 11 a.m. and 6 p.m.; weeknights at 7:30; evangelist, Ricky Kennedy, pastor of Meadow Grove Church, Brandon; music under direction of Doug Warren, pastor of Shiloh; guest pianist, Sandy Shirley, Vaiden.

Summerland Church, Taylorsville: Aug. 6-9; services, 7:30 p.m.; Harold Ishee, evangelist; Harry James, music evangelist; David Kendrick, pastor.

Harrisville Church, Harrisville: Aug. 6-11; services at 7 p.m.; nursery available; Ed Jenkins, Ocala, Fla., evangelist; morning services, 10:30 to 11:30, will be a study of Israel and prophecy; sandwich lunch; Raymond Ball, minister of music, singer; Dennis E. Allen, pastor.

Glading (Amite): Aug. 4-6; Fri. and Sat. at 7:30 p.m.; Sunday morning at regular times with dinner on the grounds and afternoon service; Frank Traylor, pastor, Enterprise Church, evangelist; C. O. Stegall Jr., music leader; Charles Kirkfield, pastor.

Mt. Moriah, Weir: Aug. 6-11; Sunday at 11 a.m. and 7 p.m.; Mon.-Fri. at 7:30 p.m.; preachers who are former members and days they speak are Doug McDaniels, Sunday; Wayne Howard, Mon.; Leon Gayler, Tues., Wed.; Dewitt Cutts, Thurs.; Roy Hawkins, Fri.; Pat Howard and Sandra Baker, music; Davie S. Guess, pastor.

Carmel, Monticello: Aug. 6-11; Sunday services, 11 a.m. and 7 p.m.; Mon.-Fri., 10:30 a.m. and 7:30 p.m.; Cliff Estes, vocational evangelist, Shreveport, La., preaching, J. Merrill Cassel, minister of music, Carmel, music; Sammy J. McDonald, pastor.

East End, Columbus: Ferrell O. Cork Jr., Van Winkle, Jackson, evangelist; Slater Murphy, Fairview, music; services, Sunday 11 a.m. and 7:30 p.m.; Mon.-Wed., noon till 1 p.m. and 7:30 p.m.; J. Steve Jackson, pastor.

First, Pontotoc: Aug. 6-10. Sunday 11 a.m. and 7 p.m.; Mon.-Thurs., 7 a.m. and 7 p.m.; evangelist, Ed Salter, First Church, Redan, Ga.; music, Randy Wood, First Church, Verona; Ed Deuschle, pastor.

New Hope, Monticello: Aug. 6-11; Sunday at 11 a.m. and 7 p.m.; Mon.-Fri. at 7 a.m. and 7 p.m.; evangelist, Fawzie Shorosh of Waynesboro; music evangelist, Butch Reviere of Bogalusa; Jim Henson, pastor.

Rock Bluff, Morton: Aug. 6; 10:45 a.m.; Tommy Miles, former pastor, speaker; lunch served in fellowship hall; no afternoon service; revival services, Aug. 7-11; 7:30 p.m.; Ricky Gray, pastor, First Flowood, evangelist; Glendel and Guilva Webb, Raleigh, music; Howard Benton, pastor.

Skene (Bolivar): Aug. 6-11; Sunday, 11 a.m., 7 p.m.; Mon.-Fri., 8:30 a.m., 7 p.m.; Billy G. Floyd, pastor, evangelist; Kevin Ross, Calvary, Cleveland, music evangelist.

Jupiter (Simpson): Aug. 6-11; Sunday at 10:50 a.m. and 1 p.m.; Mon.-Fri. at 7:30 p.m.; Scott Thomas, pastor of New Zion, Braxton, evangelist; Joe Benton, Jupiter, music leader; Bob Smith, pastor.

Stanton, Natchez: Aug. 6-11; Sunday at 11 a.m. and 7 p.m.; weeknights at 7; Randal Creel of Hazel Church, Lake, evangelist; Charlie Bufkin of Pearl, music leader; Steve Purvis, pastor.

Highland, Crystal Springs: Aug. 6-11; dinner on the grounds with afternoon service at 1:30; Mon.-Fri. at 7:30 p.m.; Mike Pennock, evangelist; Chris Young, music leader; Vann Windom, pastor.

Skene (Bolivar): Aug. 6-11; Sunday at regular times; weekdays at 8:30 a.m. and 7:30 p.m.; Billy Floyd, pastor, evangelist; Kevin Ross of Calvary, Cleveland, music leader.

Goodwater (Lauderdale): Aug. 6-11; Sunday, 11 a.m. with dinner in fellowship room; 7 nightly; Malcolm Lewis, evangelist; Philip Deeke, music; Clay Cooley.

First Overtt (Jones): Aug. 6; Johnny L. Jones, former pastor, speaker for 11 a.m. morning worship services; lunch served in fellowship hall following services; 1:30 p.m., singing by the Magnolia Boys and others; Bert Bryant, pastor.

## Revival dates

Montrose Church: Aug. 6-11; Clyde Little, pastor of Bay Springs Church, evangelist; Hubert Nix of Montrose Church, in charge of music; Sunday worship: 11 a.m. and 7 p.m.; lunch at the church, 12 noon, Sun.; during the week services at 7 p.m.; W. P. Miley, interim pastor.

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## Homecomings

Union, Roxie: homecoming, Aug. 6; regular morning services with dinner on the grounds afterward; J. C. Graves, Roxie, will preach at 2:30 and singing in the afternoon; revival services, Aug. 6-11; Jerry Wilson, Middleton, Tenn.; 7 p.m. nightly; John Hudson, pastor.

Friendship, Grenada: Aug. 6; regular morning services; lunch served at noon in fellowship hall; afternoon singing and fellowship; Frank Mixon, former pastor, morning message; Sherman Barnette, pastor, and Terry Cain, minister of music.

Harmony, Hwy. 11 South, Laurel: Aug. 6; 93rd year; morning service at 11 a.m., followed by dinner on the grounds; gospel singing featuring Harmony's choirs in afternoon.



# Samson: When abilities are misused

By Billy R. Williams  
Judges 16:23-31

A young man, described a few years back as one of Mississippi's most promising college football prospects, was recently killed by police in another state while committing a crime. Drugs and an undisciplined life-style destroyed this young life so filled with promise. The death of Samson, as recorded in the focal passage for the week, is the sad and tragic conclusion of a life also of wasted opportunities and misused abilities.

Samson's life had begun with real promise. His birth was announced to his mother by an angel of the Lord with the prophecy that he would begin the deliverance of his people from the Midianites. He was dedicated to the Lord and raised from birth as a Nazarite, a sign of which was his uncut hair (13:3-5). According to Numbers 6:1-21 a Nazarite was also to abstain from all products of vine, and not to defile himself by contact with a dead body. The brief account of Samson's early years speak of his growth and how God blessed him (13:24). As with preceding judges, Samson received the anointing of "the Spirit of the Lord," an anointing which was reflected in his



Williams

## UNIFORM

unique strength and spectacular feats. With the Lord's blessings and his spirit, Samson had excellent prospects for success. However, he failed to realize his potential, for the man whose great strength made him a legend in his own lifetime was completely unable to bridle his own passions and this weakness led to his eventual downfall.

True to his character, Samson became romantically involved with an immoral woman named Delilah. Unaware that she had been enlisted by the Philistine rulers, and blinded by his passion, Samson shared with her the secret of his supernatural strength — his Nazarite vow and his unshorn locks (16:4-17). As Samson slept, Delilah had his hair cut. With the breaking of his vow, Samson's strength left him (verse 19). Sadly, as he awoke he was unaware of the Lord's departure from his life (verse 20). While the Lord will not take his Spirit from believers, he will withdraw his power. It is also possible for a Christian to operate so long in his own power that he is unaware of the absence of God's power until a crisis which demands more strength than he possesses.

The harsh consequences of Samson's broken vows are graphically described in verses 21-25.

These consequences should serve as a warning to all Christians for what happened to Samson can happen to anyone who tolerates sin in his life.

The first tragic consequences was that Samson was made helpless before his enemy. The Philistines blinded him, brought him in chains to Gaza, and made him grind grain in the prison mill (verse 21). Christians caught in moral compromise are also made helpless by the loss of credibility and moral authority.

One of the most tragic results of Samson's sin was the disrepute it brought upon God. Believing that their god Dagon was more powerful than Samson's God, they attributed Samson's capture to their chief deity, and held a festival in his honor (verses 23-24). When they who profess to serve the Lord bring disgrace upon themselves, they also damage the reputation of Christ.

A third result of Samson's broken vow was that he became an object of his enemies' scorn. The man who had terrorized the Philistines for so long was now before them for their entertainment and ridicule (verse 25). Television comedians have a "field day" after the moral fall of some prominent Christian.

Samson's premature death was also a tragic consequence of his sin. His pattern of self-indulgence ended in self destruction (verse 30). Samson judged Israel for 20 years (verse 31),

but he could have served longer and better had he been true to his vows.

There is a hopeful note in Samson's otherwise grim story. Spiritual recovery was evidenced in Samson, and he gained a great victory over Israel's enemy, the Philistines. Cognizant of his returning strength (verse 22), and well aware of the opportunity afforded him by the overcrowded temple, Samson did what he previously had failed to do. He called upon the Lord for help (verse 28). More than ever before, he was aware that his strength came from God. Infused by God's power, Samson pushed over the supporting pillars, causing the entire temple to collapse, destroying all those in the structure, as well as himself, so that it was said that he killed more of his enemies in his death than he did in his life (verse 30). Allowed by the Philistines to take his body, Samson's tribesmen buried him with dignity befitting a judge of Israel (verse 31).

The wasted opportunities, the misused talents, and the tragic consequences of Samson's life are reason to cause the Christian to adopt Paul's attitude, "I harden my body with blows and bring it under complete control, to keep myself from being disqualified after having called others to the contest" (I Corinthians 9:27, GBB).

Williams is pastor, First, Gautier.

# Leviticus: Instruction on obedience and vows

By R. Raymond Lloyd  
Leviticus 26:1-27:34

Exhortation to holiness (chapter 26)

Chapter 26 brings to a conclusion the ritualistic legal material known as the Holiness Code (17-26). Its sole intent was to motivate and guide God's people to become a holy people — different, distinct, unique, separated unto God. This chapter describes the blessings that God will pour out on his people for their obedience to his commands (vss. 3-13), and the punishments for disobedience (vss. 14-39). This prophetic sermon, encouraging Israel to be faithful to the covenant, climaxes with the message and grace and forgiveness (vss. 40-46).



Lloyd

Following the introductory verses in which God freshly establishes his authority ("I am the Lord"), the terms and results of obedience and disobedience are stated. The first word of each section "if" (vss. 3, 14, 40), sets the conditional nature of blessings or cursings. The behavior of the people of God determines the response of God. While there is great truth here, that God will reward faithfulness and punish unfaithfulness, the absoluteness of such a statement needs to be reexamined in the light of other passages, namely the book of Job. Suffice it to say that both obedience and disobedience

## BIBLE BOOK

have far reaching effects on any person's life.

Perhaps the key word is found in verse 6 — "peace." The basic idea in the word *shalom* is that of harmony. One is reminded of Isaiah's description of universal peace-harmony in Isaiah 11:1-9. Isaiah, however, is describing the peace that will come in the Messianic Kingdom, while here is described a peace that can pervade the land in the present. G. A. F. Knight puts it simply: "If a man would only live in harmony with God, then nature too would be in harmony with man." This concept of peace has no limitations. Could not harmony in marital, parent/child, political, international, social, even church relationships prevail if man through obedience to God sought to live in harmony with him? The first fruits of the eternal *shalom* can be experienced in the here and now. How eloquently this harmonious relationship with God is expressed as the climax to this section: "I will make my abode among you . . . and I will walk among you and be your God, and you shall be my people" (vss. 11-12). What more could one want!

The antithesis of this is expressed in the next section (vss. 14-29). Disobedience to the same commandments and statutes (the Hebrew frequently uses synonyms for the purpose of emphasis) will incur the wrath of God. God's judgment for apostasy is clearly defined for all to

see — sudden terror, consumption, burning fever (KJV uses the word "ague", an uncommon term for acute fever — vs. 16), military defeat (vss. 17, 24), famine (vss. 19-20, 26, 29) and even exile (vs. 33). Being chastised for their sins "sevenfold" (vs. 18) is symbolic of the intense nature of the punishment. One cannot read this passage without becoming aware of the far reaching consequences of being disobedient to a holy God, not only for Israel then, but for any person, now!

When God punishes, its purpose is to lead to repentance. The third section, like the first two, begins with the word "if" (vs. 40). Forgiveness is conditional. It is God's intense desire to bless and repentance will bring about the blessing of his grace.

The word "iniquity" (vss. 40, 41) is picturesque. It means crooked, bent, twisted, perverted. Contrast this to God is righteous (root meaning straight). It has ever been God's intention to "straighten us out!" For this reason "he made him who knew no sin to be sin . . . that we might become the righteousness of God in him" (2 Cor. 5:21). But Paul did not invent this theology of grace. It has been in the heart of God from the beginning and here God calls Israel to confess their twisted way with the promise that he will be true to his covenant with Abraham. Why did God love Israel like that? Why does God love us like that? Because "I am the Lord" (vs. 44, 45) and it is his nature to forgive, to be gracious.

How thrilling to see this law code end not with

a reiteration of legal demands, but with a beautiful picture of the God of grace.

Exhortation regarding worship (chapter 27).

The last chapter abruptly concludes Leviticus by dealing with the sacredness of vows and tithes made to the Lord. Vows are voluntary gifts to God. The major portion of this chapter deals with vows. Occasionally vows were made rather thoughtlessly. As such, a vow or promise could be redeemed by the payment of money, meaning a person could get out from it if it were causing undue hardships. The point to be stressed is that it could not be ignored. Once a vow was made it had to be fulfilled one way or another. We would do well today to have a similar commitment to the sacredness of a promise, or a vow, whether to one another, or to God.

The tithe (vs. 30-32) is already the Lord's. It does not belong to us. We are under obligation to pay it. Specifically here the tithe of the land is involved. If a person wishes to be released from such, it can be done through the payment of money, plus an extra 20 percent of its value. This was done to discourage the practice. Like the vow, the tithe which already belonged to the Lord, could not be ignored. Again we would do well to consider that the first tenth is not ours, it is the Lord's.

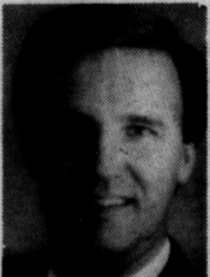
So ends Leviticus, which summed up simply, says to Israel, and to us, "Be ye holy, for I am holy!"

Lloyd is pastor, First, Starkville.

# Confessing sin — a step toward cleansing

By Randall L. VonKanel  
Psalms 51:1-4, 10, 16-17; 32:1-5

The path to personal revival always begins at the altar of confession. In the history of revivals there has never been a great awakening that was not accompanied by confession and repentance. David provides us with the classical biblical illustration of the place and power of confession as the beginning of a renewed relationship with God. Our walk with God will never proceed further than the point of our sin. Confession of sin in the life of a believer releases the mercy and grace of God to "bring back the springtime" of walking and growing daily in his love.



VonKanel

In last week's lesson, the first in this present unit on "Developing Our Relationship with God," the psalmists understood the longing of the human heart for an intimate relationship

## LIFE AND WORK

to God. This week, David, in Psalms 52 and 32, presented a painfully personal reflection of his journey from guilt to forgiveness, a journey which opened the door to a renewed fellowship with the Lord. Christians must realize that confession of sin brings forgiveness, and forgiveness is indispensable in the process of satisfying the longing of the soul for God.

Our focal text begins with David's penitent plea for mercy (51:1-4). Upon Nathan's indicting exposure of his dealings with Bathsheba and Uriah (2 Samuel 12:7-13), David buckled under the weight and condemnation of his sin. Without any recourse to defense or rationalization, the psalmist cried out for mercy. In verse 1, David came to God the only way a sinner could — with a plea for mercy. Knowing that sacrifice and offering did not atone for his sin, David threw himself on the love and mercy of God. He confessed that he was a sinner,

and, with the usage of the personal pronoun "my," he assumed the position of total responsibility. In verses 1-3, the usage of three distinct Hebrew words for sin served to amplify the seriousness of David's rebellion against God. David had sinned not only against man, but God (v. 4). His confession to God included an earnest appeal for cleansing forgiveness. John wrote, "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness" (1 John 1:9).

In verse 10, David uttered one of the most beautiful pleas for personal revival in all of the Bible. He confessed his sin and asked for "a clean heart" and "a right spirit." The use of the Hebrew, "bara," translated, "create," is indicative that David's request was for God to do something that only God could do. In verses 10-12, David enjoins God to "restore the joy of his salvation." Sin had taken its toll. Weary and wasted, David longed for the life-giving mercy of God. David knew that only God could take away the sin and put his life back in order.

Confession is more than a matter of merely

repeating a formal listing of sins. God sees through our shallow religious attempts to appease him with a "quick-fix" of "God forgive me." In verses 16-17, David recognized the need of a sincere confession that comes from a heart broken over sin.

He could not make up for sin with religious works. Sin could only be forgiven, and that, only at the point of his personal, contrite confession. Literally, God would not reject (despise) a broken heart that asked for mercy.

Psalm 32:1-5 is identified with David's joy over being forgiven. Verses 3-5 capture the heart and message of this lesson. David realized that sin left unconfessed yielded a life of misery and that sin confessed brought forgiveness and renewal. The life that is paralyzed by sin is only a broken heart away from forgiveness and new life.

Have you fallen in sin? Do you long for a return to the "springtime" of your Christian walk? Confession is the first step toward cleansing and renewal!

VonKanel is pastor, First, Hattiesburg.



# Just for the Record



## Northeast breaks ground

Northeast Baptist Mission broke ground for its sanctuary on Sunday, July 9. The mission is a project of Lauderdale Association, Leon Young, director of missions. The land was purchased by the Mississippi Baptist Convention.

A double-wide trailer owned by the Convention Board has been used as a chapel and for educational purposes. State Boulevard Baptist Church has been the mother church for the

mission. The church is also a financial supporter as is Northcrest Church.

The mission will be built by volunteer labor from churches in Lauderdale County. Terry Cross and Robert Rawson, laymen from State Boulevard Church, will supervise building the mission. Friends and concerned Christians have given financial support to help make this possible. William F. (Pete) Evans is pastor.



**Lexie Church, Walthall County,** celebrated Father's Day. Receiving special recognition during the morning service (top picture) were, left to right, J. B. Wilson and Jerry Conerly, Sunday School Fathers of the Year, and Ronnie Johnson, Church Training Father of the Year. They were presented engraved tie clips by Sheila Conerly, director, Family Life.

Following the evening service the Fourth Annual Men's Cake Bake Contest was held.

Winners (bottom picture) were left to right, Mac Conerly, first; Greg Hill, second; and Jerry Conerly, third. They were each presented a trophy by Family Life Director Sheila Conerly.



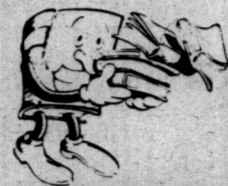
**First Church, Lucedale,** held an RA Recognition Service on May 21. Leaders are Patrick Curd and Ricky Hempstead. John L. Walker is pastor.

Those receiving awards are pictured, left to right, first row: Brandon Tisdale, Eric Platt; second row: Brian Harvard, Joshua Bernard, John Russell O'Neal; third row: David Wilson, Jonathan Schultz, and Tim Bailey.

**First Church, Lucedale,** held Vacation Bible School, June 26-30. The theme was "Let's Gather for Vacation Bible School." Total enrollment of 486 was a record attendance. Enrollment was 228 children and 95 teachers and workers, 68 youths and 24 teachers and workers, and 71 in day and night Adult VBS.

## Mississippi Baptist activities

- Aug. 6 \*Day of Prayer for World Peace (CAC Emphasis)
- Aug. 7 WMU Leadership Training; Camp Garaywa; 9:30 a.m.-2:30 p.m. and 6:30-9 p.m. (WMU)
- Aug. 7-8 Area Church Weekday Education Clinic; FBC, Grenada; 8:30 a.m., 7th-4 p.m., 8th (CAPM)
- Aug. 7-11 Staff Week Camp Clean-Up; Central Hills Retreat (BRO)
- Aug. 8 WMU Leadership Training; Camp Garaywa; 9:30 a.m.-2:30 p.m. and 6:30-9 p.m. (WMU)
- Aug. 9 WMU Leadership Training; Camp Garaywa; 9:30 a.m.-2:30 p.m. (WMU)
- Aug. 10 WMU Leadership Training; Camp Garaywa; 9:30 a.m.-2:30 p.m. (WMU)
- Aug. 11-12 WMU Leadership Training; Camp Garaywa; 5:30 p.m., 11th-2:30 p.m., 12th (WMU)
- Aug. 11-12 Marriage Enrichment Retreat; Lake Tiak O'Khata, Louisville; 5:30 p.m., 11th-3 p.m., 12th (Fam. Min.-CT)



## Book reviews

**JESUS FOR JEWS** edited by Ruth Rosen (published by a Messianic Jewish Perspective, San Francisco, Calif., 320 pp.)

For years, the disinformation that "Jesus is not for Jews" has prevented millions of Jewish people from tuning in to the best news ever told — that Jesus, the greatest Jew of all time, came to the world to be the Redeemer of Jew and Gentile alike. This book, **JESUS FOR JEWS**, is a collection of personal accounts of Jews who have come to believe that Jesus is their Messiah. In the most astonishing ways, God has reached out and touched these people's lives. These accounts come from a wide variety of people — a doctor, a lawyer, businessmen, a professional cantor, a scientist, a Holocaust survivor.... Each biographical sketch is different, but all these people have one thing in common. They are Jews who want other Jews to know what Y'shua means to them. Believing in Jesus did not mean the end of their Jewishness; for them, it meant the beginning of

everything. The editor of the book, Ruth Rosen, is a commissioned staff worker of Jews for Jesus. Her parents are both Jewish believers in Jesus, and her mother's story is included in this book. It is a book that will warm the heart, whether or not you are Jewish. — AWM

**Wright, H. Norman. BEATING THE BLUES.** Ventura, CA; Regal, '88.

This is a helpful book on depression. The author does a good job of staying out of the counseling "jargon" as he deals with the subject.

The author begins the book with a definition of depression and then discusses how depression affects our lives. It contains some helpful charts one might use to determine if the symptoms of depression are present in his or her life. The book is comprehensive and practical.

The book would be helpful reading for a pastor needing information on this subject or the lay-person struggling with it.

Reviewed by Greg Potts, pastor of Heucks Retreat, Brookhaven.

**Members of East Moss Point Church, Moss Point,** expressed love for their pastor and his wife by voting to send them on their first trip to the Holy Land.

A church-wide Bon Voyage Fellowship was held on Sunday night, July 16. Gene Stauter, chairman of deacons, right, presented a check of \$1,102.80 to Pastor Harold Anderson and his wife Gladys. This represented amount given above cost of tickets and tips, and was to be used to help pay toward expenses on the trip. They left on July 20 and returned July 30.

**Hebron Church WMU in Carroll-Montgomery Association** will host a bake sale on Saturday, August 5, in Winona, in front of Wal-Mart and Sunflower Store. The proceeds will go for a new building fund.

**Leesburg Church, in a mission project,** is reaching out to Alabama. Eighteen youths and adults left on July 31 to travel to Dauphin Island to lead a Vacation Bible School for Mobile area children. The mission school is in cooperation with the Dauphin Island Baptist Church. The adults who went with the youths are Wesley and Ann Parker, Gayle Harrell, Ricky Waltman, and Earlene Trest.

**Monroe Baptist Association** will sponsor a "Hymn Fest" on Aug. 14, 7 p.m. at First Church, Amory. William J. Reynolds, associate professor of church music, Southwestern Seminary, general editor of 1975 Baptist hymnal, author and hymn composer, will be the guest clinician. The Handbell Choir from First Church, Aberdeen, will perform, along with an associational choir. Billy W. Bowie is the associational music director.

## Then came man

Long ago, ere the time of our birth,  
Peace, love, and beauty reigned over the earth.  
'Twas a glorious Eden where no man had trod;  
A vision of heaven, created by God.

Not a war to be fought nor a curse to resound;  
Not a hate to be felt nor a tear to be found.  
It was paradise, the perfect place to be,  
Laced with beauty and majesty.

It lasted for thousands of years or more,  
But then faded and died; it is ours to mourn.  
The reason for the death of this wonderful land  
Is simple to see, for then came man.

—Jeremy Cox, age 14  
Clinton

## Extension center schedule announced

**NEW ORLEANS** — The schedule of classes has been announced for Term I of the 1989-90 academic year at the Clinton, Miss., extension center of New Orleans Seminary.

All courses are accredited for the master of divinity and master of arts in Christian education degree programs, and are held at Mississippi College. Courses for the associate of divinity degree program will be held at Clarke College in Newton.

Registration for masters level courses will be at 1 p.m. Monday, Aug. 21, at Mississippi College. Classes will meet on Mondays, Aug. 21 through Oct. 9.

Master's level courses offered during Term I will be "Sermon Delivery"

(1-5 p.m.), and "Discipleship: Personal Growth" (6-10 p.m.).

For more information on both the masters and the associates level courses, contact the Registry Office, New Orleans Baptist Theological Seminary, 3939 Gentilly Blvd., New Orleans, La., 70126, or call (504) 282-4455.

## Budget enjoys June rebound

**NASHVILLE (BP)** — Southern Baptists' Cooperative Program ministry budget rebounded again in June, pushing almost 12 percent ahead of receipts for the same month last year.

The conventionwide budget received \$11,485,504 in June, reported Harold C. Bennett, president and treasurer of the convention's Executive Committee.

That amount is an increase of \$1,217,384 over receipts for June 1988, or a gain of 11.86 percent.

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